

*Natura Prodigiorum:*  
OR,  
A DISCOURSE  
Touching the NATURE  
OF  
PRODIGES.

Together with the  
Kinds, Causes, and Effects, of  
Comets, (or Blazing Stars) Eclipses  
and Earthquakes; Remarkable since  
the Birth of Christ to this present  
Year 1665

WITH  
AN APPENDIX

Touching the Imposturism of the  
Commonly-received Doctrine of

Prophecies, } Sigs,  
Spirits, } Lamens,  
Images, } The Christal, &c.

And the Propugners of such Opinions.

*The Second Edition.*

By *JOHN GADBURY* Φιλομαθηματικός.

*Non est muta rerum Natura sed undiq; loquax.* Erasm.

L O N D O N,  
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in Tower-street. 1665.

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To the Right Honourable,  
Valiant and Successful,  
**Sir GEORGE MONK,**  
Lord General of all His  
MAJESTY'S Forces in  
*England, Scotland and Ireland :*

**Master of the Horse to His  
MAJESTY:**

Knight of the most Noble Order of the  
Garter ; One of his MAJESTIES  
Most Honourable Privy Council ;

A N D

Restorer of these (of late distracted) Nati-  
ons to their Pristine Splendor and Glory :

*Felicitie in both Worlds.*

*Right Honourable,*

**A**mong the many and mighty  
Addresses, and Congratula-  
tory thanks that your Excel-  
lencie is assiduously accosted with, *for*  
*the Great* (and once accounted im-

A 3

possible

## *The Epistle*

possible) *Deliverance*, to these (of late) *Bleeding Nations*, wrought by your *Honours* most happy *Hand* and *Counsels*; I humbly implore your Honors most *Gracious Acceptance* of this my mean acknowledgment. For of so universal concernment have your most *prosperous and heroick Actions* been, that (as by the Sun) the meanest receive advantage, as the greatest, though not in the same quantity, or degree: *For the which Ages to come, will instal you blessed!*

Although I am a stranger unto your Honours Person, yet should I be so unto your *mighty and ever to be celebrated-Actions*, I must then be the same unto the *Land* of my own *Nativity*, which with loud *Acclamations* and *Eechoes of joy*, hath owned your *Excellencie*, as the only *Instrumental* cause of her present fruition of *Peace* and *Settlement*, and of her future happiness and glory: and of the truth of this, *Men and Angles* are witnesses.

My

*Dedictory.*

My Lord! This little Book treating of things strange, Emboldens me the more, to present it unto your Honours Hand: For if we search all *Chronologie*, and dig thorow the deep Mine of *Historie*, we shall scarcely find any one thing, so eminently Prodigious and strange, as this——

*THE HAPPY RESTAURATION OF ENGLAND, SCOTLAND AND IRELAND, TO HER FORMER AND MOST NATURAL GOVERNMENT——MONARCHY! AND THIS PERFORMED BY YOUR HONOURS HAPPY UNDERTAKINGS, WITHOUT THE LEAST BLOODSHED!*

which very thing, speaks so much of Gods most Gracious and especial Providence, to your Honour, and these Kingdoms, that *the true essential cause of this most happy Turn*, is to be read no where but in the Sacred Scrowl of *Divine Miracles*. Which

*The Epistle, &c.*

by the Fathers of the Church, are worthily ranked among those things the Doctor of the Gentiles Terms, *Ta' Ba'du' rē Oēē*, the deep things, or secrets of God; and therefore not fit for Man's inspection.

I fear (my Lord!) I am too troublesome: I shall conclude with a Petition, and a Prayer. My Petition is, That your Honour would not only vouchsafe your Acceptance of this little Book, but your Pardon also to its Author, who hath presumed to affix so great a Name, unto so mean and contemptible a work. My Prayer is, that Heaven would be pleased to be as propitious to your Honors Person, Name and Posterity, as it hath made your Honor, to the three Kingdoms of *England, Scotland and Ireland*. Which is the Cordial, Fervent and faithful desire of,

*Right Honourable,  
Your Excellencies most Humble Ser-  
vant, and true Honourer,*

*John Gadbury.*



## To the Reader.

**I**T was no inconsiderable or left-handed truth, that the Lyrick Poet ingeniously maintained, — *ταῦτ' ἐστὶν ὁ καιρὸς ἕκαστ' ἀποφύγειν*. That in every thing or action, Seasonable performance is a principal matter. And the Excellently learned and Philosophical Emperour, M. Anton. (Lib. 12. Sect. 35.) lays it down as a fixed Position or Maxime — *τὸ ἕνα καὶ εἶναι μόνον ἀγαθόν*. That that only is good, which is seasonable.

Whether this my present Discourse, may come into the world seasonably, I will not say, or take on me to determine; yet have I some reason to judge and believe it may: for, if I consider, and compare the complexion of the times, with the subject matter of this Book, I find them equally Prodigious; and according to reason —

A Book of Prodigious is fit,  
In times Prodigious to be writ.

The

## To the Reader.

The order of Nature now, (as in Ter-  
tullians time, Ap. Cap. 20.) is ob-  
structed by Monsters and Prodigies. And  
the several Prodigious Actions performed  
lately, and now on foot in most parts of  
the world, speak the times disturbance,  
and the unseledness of the brains and  
humors of men. Every Post (almost)  
brings news of some Protean Change.

But it is the trumpet of time that a-  
lone can proclaim its seasonallness, or  
intempestivity: The breath of which, doth  
either blast the credit, or blazon the  
worth of all Books.

I have not troubled myself, or been at  
any large costs or expences upon it, for its  
journey into the world; but have trusted  
unto it, to bespeak its own entertainment,  
according to its merit. The Fate of it  
(I foresee) will be, not much unlike its  
Author's; that is, it will meet with cen-  
sures of all sorts, as he with men.

As Euripides said of a Lot, —  
Τὸν δὲ πῶς παῖδα κλήσῃ. So may I of this  
Book; That it is the child of Chance:  
For it was produced without any large or

cu-

## To the Reader.

curious study, or long and serious contrivance: the method will plainly prove I did it in haste. I have run through the bulk of it, in almost as strange a manner, as some of our (nowadays) Christians, their forms of Religion! or the furious Enthusiast his visions and Revelations. And truly when I consider the constitution and complexion of the work, to prevent the censures and back-reports of others, I could be content to say, I have done nothing, unless danced with Saint Virtus.

Notwithstanding, had this Book been published by one who could have truly subscrib'd himself a Person of Honour, or Dr. of Physick, Master of Arts, &c. or by any one that had had some rattles to his name, it might possibly have gained the worlds approbation for a painful collection, a learned and worthy work; whereas now it is likely to merit no other applause (with the malicious and ignorant) than the envious Epithets of a weak and indigested piece! for,

At-

## To the Reader.

*Atticus eximie, si canat lautus habetur ;  
Si Rutilus, Demens.* ————— Juv. Sat. II.

If *Atticus* keep open house, 'tis had  
For Bounty in him ; If *Rutilus*, he's mad.

*But alas ! we know full well, --- Non  
quicunq; in aula vivit, Aulicus est ;  
They are not all Courtiers that live at the  
Court----- Aliud est piscari, aliud  
piscatorum esse: Nor all fisher-men that  
go a fishing. Nor are they all Christians  
that go to Church ! So Likewise we know  
that they are not all learned and ingeni-  
ous, that have taken a degree in an Uni-  
versity ; an Ape sometimes may be pre-  
ferred before Aristotle. Kissing most  
commonly goes by favour ; and honour  
may be purchased as a Horse in Smith-  
field.*

*But I matter not how ere the world  
esteem it, either for its own worth, or Au-  
thors credit ; 'tis like to come among them  
now. And if any Eraſtion Aogias, or  
crooked Speaker, shall cavil at it, as their  
Patron of old did at the Physick of Para-  
celsus, and the Divinity of Luther ; it  
will*



## To the Reader.

will utterly contemn and slight their  
snarlings, and desie their taunts.

But if, on the other side, any better-  
minded shall object, that this Discourse  
is of divers sorts, as Josephs Coat of Co-  
lours, Gen. cap. 37. v. 32. in that  
it treats of several things; I shall then  
answer for it with the learned Arnol-  
dus de villa nova, who said, Nullum  
simplex medicamentum sine noxa:  
There is no simple medicine without dan-  
ger.

Yet let me tell the ingenious Readers,  
the discourse is only seemingly divers; for  
there is nothing touched on in the whole  
Book, but hath some relation to, or depen-  
dance on the subject of it, viz. Prodigies. I  
therefore presume that the ingenious ob-  
jector will forbear to censure. For it is a  
ruled case,---Causa rationabilis, sem-  
per excusat transgressorem legis hu-  
manæ. (i.e.) A reasonable cause shewn,  
always excuseth a man, in cause he be  
found a transgressor of some humane Law.

Besides, I know the world is filled with  
as many several fancies, as faces; accord-  
ing

## To the Reader.

ing to that *Antient and most true adage*.--  
Tot mundi superstitiones, quot cœlo  
stellæ : There are as many vain conceits,  
superstitions and opinions in the world,  
as there are Stars in Heaven. What if to  
please the different fancies in the world,  
I have written diversly? Here, if some  
things displease, others may make a-  
mend's.

If thou art not delighted in the Philoso-  
phical part hereof, turn to the Historical,  
&c. if that do not Palliate, try the Astro-  
logical. And if that hap to disaffect thee,  
possibly the Meteorological part thereof  
may please thee : read that, and thou wilt  
there find the true Physical causes of all  
Meteors and Prodigies ; And——

*Fœlix qui potuit rerum cognoscere causas.*

Thrice happy he [above the chiefest Kings!]  
That doth but truly know the cause of  
(things.

All that I have to say (now Reader) be-  
fore I dismiss thee, is, that there is a coun-  
terfeit Copy of this Nature published, by  
a covetous and mercenary wretch, and  
pre-

## To the Reader.

preferred under my Name: it flies about like an Infection in a Plague-time, under the silly title *Miraculum signum Coeleste*; Or a Discourse of Prodigies since Christ; part whereof I confess, I was at the pains of composing, but never perfected it, as may be seen by the method I laid down at the beginning. This I thought good to advertise thee of, and the world also, to prevent thy being cheated by the counterfeit; and to unmask the knavery of the Book-seller who hath done it; and to acquaint thee, that both the Book-seller, and the imperfect Copy, (as surreptitiously published) are detested, and dis-owned and none but this acknowledged, by—

From my House  
in Jewin-street.

Jos. Gadbury.

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### ERRATA.

In pag. 87. col. 2. l. 29. read 1659. p. 91. l. 21. r. divideth p. 125. l. 22. r. Marcle. Hill. p. 158. l. 9. r. Spectrums. p. 164. l. ult. for Parcimeter r. Perimeter. p. 181. l. 22. r. summyds. p. 191. l. 31. r. only simple. p. 190. l. 26. r. pretended.

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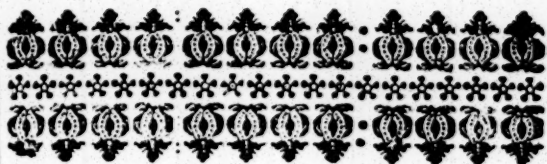
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*Dies Novissimus*, or Doomsday not so near as Dreaded by *I G.* Sold by *G Sawbridge* at the Bible on Ludgate-hill.



A

# Discourse

Touching the  
NATURE and EFFECTS  
OF  
PRODIGIES.

**D** *Ifficile est judicium de quo ca-  
remus exemplis multarum  
rerum in nostris temporibus*  
(saith one :) It is a very  
hard and difficult matter  
for any man to judge (or treat ) of those  
things (or subjects) of which in our times  
we have few or no presidents, or ex-  
amples.

Notwithstanding the numerous and va-  
rious

B

*rious Treatises* that are daily penned and printed, as well in *Latine* as *English*; yet are there hardly *any* that treat particularly of *Prodigies*. VVhich subject of it self, is both lofty and considerable; for *as much as it treateth of the causes of Natures wonders!* and might therefore have become the paines of the sharpest and most extensive *Mercurial* fancie. All other subjects have been conveniently handled; and with much zeal and affection (in this age of liberty) promoted, and exalted: and this alone hath layen dormant in the ashes of oblivion, as if there had been no such thing as a *Prodigie* in *rerum Natura*. Now for to quicken or stir up some more able Pen, and better composed judgment, do I make this (but mean) Essay, toward the discovery of *some of the many golden Truths that lie imprisoned in this kind of Learning*. And that I may not anticipate my Readers hopes with too large a Preface, I will give him to understand what I purpose to pursue in this Discourse, by these following particulars.----

1. *Some disquisitions touching Prodiges.*
2. *A Catalogue of the most remarkable Pro-*

*Prodigies since the birth of Christ; with the Effects that concomitated them.*

3. *Something touching Comets, Eclipses, and Earth-quakes.*
4. *Of Meteors in general, &c. how caused?*

And the method thus proposed, I shall here prosecute; but more briefly, than I once intended, because I would prevent the spreading of a surreptitious Copy of this kin', that I hear hath lately by the means of a mercenary Book-seller invaded the world; and the conscienceless promulgator thereof, is not ashamed to report it a true one, and owned by me. But this *obiter*: I shall come close to the particulars propounded.

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## SECT. I.

*Some Dissquisitions touching Prodigies.*

**I**T is the Opinion of the Learned in Astrologie, and Meteorologie, that Prodigies are usually the antecedents of Mundane Calamities; and all (otherwise learned) both Antient and Modern Writers, have sufficiently sealed the

truth hereof, as it will appear by the second part of this tract at large, and shall in part be shewed before I come to the end of this first Section. But before I come to instance in particulars (the subject of the after-parts of this Discourse,) give me leave (in prosecution of this Section) to resolve three Questions, which seem to stand up, and call for responses, viz. —

1. *What a Prodigie is ? and of its kinds.*
2. *Whether it have a Natural Cause ?*
3. *Whether it be an Antecedent of worldly changes ?*

**Quest. 1.** *What a Prodigie is ? &c.*

**Resp.** I shall not trouble my self about the etymologie, or various significations of the word, but leave that to the curious and nice Critick, or exact Grammarian : But what the true meaning of it here must be, is thus, — **A Prodigie is a thing (generally) that comes to pass beyond the Altitude of a mans imagination, and begets in him a miraculous contemplation, yea. oftentimes horror and amazement; and this by its coming to pass without his expectation or thought.** And hence the

Latines



Latines term it *prodigium*, (i. e.) *contra naturam*, a thing monstrous, marvellous, wonderful, and against the common current, or course of Nature; a sight unusual.

Of *Prodigies* there are two sorts, viz. *celestial* and *Terrestrial*: I shall begin with those of the later denomination first.

*Terrestrial* or earthly *Prodigies* are many; As, for a man to be born with six fingers and toes on each hand and foot, *Goliath*-like: Or, *twins* to be brought forth joyned together, as in the year 1475. neer *Verona* one was (or rather two were) born with *four hands, two heads, four legs, two privities, and joyned just from the Buttock upwards*; or that in *Flanders* in the year 1567. at a Village called *Ubalen*, where a child was born with *two heads, and four arms, and members in all parts for two bodies*, save the legs, of which there were but two only. Or for a child to be born hairie, having its *Navel where its nose should stand, and its eyes in the place of the mouth, the mouth in the place of the chin, &c.* as in the year 1569. at *Arls* in *France* there was. Or for one to be born with a *mouth like a Stork, and tayl like an Ox, claws like a Hawk, and belly like a*

*Swan, and body hairie, &c.* as at *Arnhem* a Town in *Gelderland*, on *Novemb. 12. 1575.* as is mentioned by *Dr. Bateman* in his doom to judgment, pag. 401. Or for one to be born with *three arms, three legs, and three faces*, and yet but one head; as at *Alsac* in *Italy*, in the year *1578.* the picture of which may be seen in *Cornelius Gemma* his *Cosmographicis*, lib. 1. Or for one to be born with a head bigger then all the rest of his body; as in the year *1581.* at *Chichester* in *England* in the County of *Sussex.* Or for a birth to be *two perfect bodies from the Navel upward*, and to have *hands and feet*, and all members else proportionable for two, only joyned at the *Navel*, and have their legs issue out thence; as in the year *1552.* at *Middleton* in *Oxfordshire* it hapned, as is recorded by *Stow* in his *Abridgement.* Or for children to be born any otherwayes monstrous or mishapen, as *Hippocrates, Galen, Mizaldus, Pencer, &c.* tellifie of many such births; unto whose works I refer the curious Reader.

Then for children to speak in their *Mothers womb*, or laugh or cry there; as in *Marucina* a child in his Mothers belly was heard to cry; and in *Kent* in *England* a  
Boy

Boy was heard to *laugh before he was born*, as saith Dr. *Bateman* in his *doom*, fol. 70. Or for a child of *six months old to speak*, as in the year of the world 3725. one was heard at *Rome* at that age to proclaim a *Triumph*. And in the year of the world 3417. when *Cyrus* overcame in battel *Cræsus* King of the *Lydians*, a child of six Months old is said to have distinctly foretold in a prodigious and wonderful manner, *That his Kingdom should be lost*. For *Dogs*, *Serpents*, *Oxen*, *Cows*, &c. to speak distinctly, as to *Tarquinus* once a Dog spake very articulately, and a Serpent also. Whence the ingenious Cap. *Wharton* thus versified in's *Hemer*. 1652.

*When Romes perverse, and giddy multitude  
Dissolv'd (in Tarquin) their great Monarchy;  
To doom the act unnatural and rude,  
(Tis said) a Serpent barked. ———*

*Livius* tells us, that an *Ox* also was heard to utter this caveat unto *Rome* in the year of the world 3774. *Roma tibi cave*: and the same Author saith, that about the same time a *Cow* was heard to utter words distinctly. For *Wolves* to flock boldly into *Towns* and *Cities*, and howl

there; as at *Prema*, in the year 171. they came yelling and howling in great flocks, and there with horrible snarlings, strove with a company of *screech-Owls*.

For the Earth to quake and tremble, as in the year 806 *Ante Christum* it did in *India*, and then clave the *Mountain Erogo* in sunder; and in *Greece* in many places, in the 409 year before Christ. And in *Asia*, in the year of the world 3766. which shook *Rhodes*, and many other Cities therein, as *Thucydides*, lib. 5. mentions; and *Livie* saith that it quite swallowed some Cities up. For *Fishes* to forsake their element, as a little before the *Hollanders revolted from the Spaniard*, and refused to yeeld obedience any longer unto them, a *Whale* three times came ashore at *Amsterdam*. For *Birds* to flock in great companies contrary to their wonted Customs, and besiege places (as it were) as at *Capua* in the year 1457. as is testified by Mr. *Purchas* in his Pilgr. For water to surpass its ordinary bounds, as at *Thrace* in the year of Christ 545. which destroyed many people. And in the year 1086. an inundation hapned in *Italy*, and destroyed many brave places. The Ocean in the year 1135. over-flowed the main Land

Land, and suddenly destroyed a great part of *Holland, Friesland, and Flanders, with a great number of men and beasts.*

For the *Earth to be watered with blood and milk*, in the room or stead of rain: with blood, as upon Mount *Avetine* at *Rome*, of which *Livie* speaks, *lib. 3.* And at *Cære* it rained blood two days together, in the year of the world 3838. And (to pass all other proofs of the Antients here) it rained blood at *Pool* in *Dorsetshire* in *England* some few yeers since, viz. in 1653. It rained milk at *Gabia*, as is reported by *Livie*. And in *Anno mundi* 3854. it rained milk in *Rome* three days together. And in the year of the world 3847. When *Cato* was *Consul*, it rained milk at *Rome*, as the same *Livie* reporteth.

It is also prodigious, for wool and oyl to be poured from the Skie on the earth; as at *Veios*, a City of *Hetruria*, in *Anno Mundi* 3842. it rain'd oyl extreemly: And in the year of Christ 364. wool was rained out of the Clouds. Then, for the Sea to appear in colour like blood, as in the year of Christ 53. it did, and seemed to all Spectators as if it had been real blood, divers days together. For noysome flies to increase, &c. as in the year of Christ 1092.

great

great swarms appeared in a strange manner in many Countries. For *Toads and Frogs* to gender and increase after an unaccustomed manner, as in the time of *Hen. 2. of England* they did in *Wales*, where they devoured a young man. For *Locusts and Caterpillers* to cover the earth; as in the days of *Pharaoh*: and in *Italy*, in the year of Christ 593. where they came in such vast numbers and companies, and destroyed so much of the fruits of the earth, of all sorts, as shortly after ensued a very great famine there.

For *Bees* (those Monarchical, and rarely well-govern'd creatures) to go a progress: as those that came to *Cassinum*, and settled in the *Court-house* at the very time while *causes were there pleading*. Or like those that swarmed in the *Temple of Salus*: Or those in *Germany*, in the *Tents of Drusus*, that settled upon the *Pavilion of Hostilius Rutilius*, Marshal of the field, in the year of the world 3954. or those that came swarming through *Covent-Garden and the Strand London*, in the years of Christ 1653. and 1654. where one company fixed themselves to the end of a *Cart*; and the other to the *knee of a man's breeches*, as he passed along the streets.

For

For *wheat* to be rained on the earth,  
like as *hail* is, as it was in *Carinthia*;  
which *Dubartus* attests, fol. 16.

— these drizzling showres of wheat  
which in *Carinthia* twice were seen to shed,  
whereof that people made them store of bread.

For the *earth* to *travel* and remove out of  
its place, as it did in the Territories of  
*Modona*, where two Hills being at an in-  
different distance, were seen fiercely to  
assault each the other, and retreated so  
far, that there was seen a flame and smoake  
to go up between them. As saith *Ravissus*,  
cap. 31.

We have a more remarkable story neer-  
erlong, viz. in the year of our Lord  
1571. at *Kinnaston* in *Herefordshire* (as  
the Learned *Mr. Camden* reports in his  
*Britain*, fol. 620.) a Hill they call *Marcley-*  
*Hill* as though it had awakened it self of a  
sudden out of deep sleep, roused it self up,  
and for the space of three days together  
moving, and shewing it self (as mighty  
and huge an heap as it was) with roaring  
noise in a fearful sort, and overturning all  
things that stood in the way, advanced it  
self forward, to the wondrous astonishment  
of the beholders.

Mr.

Mr. Speed in his description of *Herefordshire* delivers the Story more fully, and tells us. — That it began to journey the seventh of February, being Saturday, at six a clock at night, &c. and carryed with it sheep in their Coats, *Hedg-rows* and *Trees*, whereof some were overturned, and some that stood upon the plain are firmly growing upon the *Hill*: Those that were East, were turned West; and those in the *VWest*, were in the East: in which remove it overthrew *Kinnalton Chappel*, and turned two high-ways neer one hundred yards from their usual paths formerly trod. The ground thus travelling neer about twenty six acres; which opening it self, with *Rocks* and all, bare the earth before it four hundred yards space, without any stay, leaving that which was pasturage in the place of Tillage, and the Tillage over-spread with pasturage; and at last overwhelming her lower part, mounted to an *Hill* of twelve Fathoms high, and there rested her self after three days travel.

And (although I might relate many more, and those every whit as strange as these mentioned, yet) this shall suffice in this place for the kinds of earthy or Terrestrial Prodigies.



I come in the next place to speak of the kinds of Celestial Prodigies ; and they are many also. As those many very various and admirable Apparitions, which in a wonderful manner have been observed in the Heavens, viz ——— *Armies of men seen fighting in the Heavens*, Charging and retreating as dexterously, as if they were at a real pitcht field or battel here on the earth. Such a prodigie was that which appeared in the year of the world 3795. when *Antiochus* made provision to goe the second time into *Egypt* ; where, in *Jerusalem* for forty days together, were seen in the Aire Horſemen running to and fro, having Guns of gold, and Speares, as if they had been armed Bands ; their Horſes ran in order, they met hand to hand ; their Bucklers moved, and there were a number of men with Helmets, and drawn Swords ; there was caſting of Darts, and Gorgets, guilt Armor and Coats of Mail, &c.

In the time of the *Emperour Charls the Great*, and 803. year of Chriſt, before *Nicephorus* ſet upon the Empire of the Weſt, there appeared *Armies of wonderful greatneſs in the Air*. as ſaith Dr. B. in his *Doom*, &c. The ſame Author tells us, that in the year 930. *poſt Chriſtum*, the

the sixteenth of the Kalends of *March* in the morning, about Cock-crowing untill the day break, there was seen in a Country in *France*, all over the face of the Element, *bloody Armies*. And *Anno Christi 1116* in the begining of the night, *fiery Armies* were seen in the Element from the North unto the East, and afterwards dispersed over all the Heavens, to the exceeding amazement of the beholders.

Then for *Castles, Cities and Towns*, to be represented in the Air as if they were really fixed there. And for whole Countreys to be, and appear in the Heavens, carrying along in them *Hills, Woods, Valleys, Rivers, Beasts, Fowls, Men, Women and Children*, and all as variously and differently disposed, as they are really and certainly known to be on earth. Thus *Dr. Fulke* in his discourse of *Meteors*. For *Monstrous and hideous shapes* to appear in the Heavens, such as the earth affords no similitude: Such as *Livius* saith appeared at *Rome, Anno Mundi 3696*. he reported them (for want of fit and convenient resemblances of them among men) to be both ill-favoured, and cruel.

Then, for *Burials, Processions, Judgments, Combates, Weapons of all sorts, Crowns and*

Scep.

*Scepters, Arms of certain Countreys and Noble-men*; For the Images and shadows of men to appear like penitential patients, after an humble and repentant manner, asking forgiveness of whom they have offended. Of which sort or kind of *Apparitions* and *Prodigies* have I both read and heard most strange (yea, almost incredible) Stories: but I conceive it fitter to transfer them to the second part of this book, they being more capable of claiming a place in the *Chronologie*, then to be mentioned here.

Then for *Sybil-like Characteristical Oracles* to be seen and read in the Heavens; as that of *Julian the apostate in Persia*, the same day he dyed, a knot or company of Stars were observed to make up these words, ——— *Hodie Julianus in Persia occiditur* (i.e.) *This day shall Julian be slain in Persia*. And according to the report of *Zonarus*, he was so. I have heard some *Astrologers* contend, that some skilful person might have the *Nativity of Julian*, and (knowing the time he was to fight his enemies) *observing the direction he was then under, together with the Revolution and Transits concurring, he might thence according to the influence (only) of the Stars therein*

therein, predict his being slain; by his so fighting at an unfortunate time. The thing I know is probable, and may be done by Astrologie; but until I can see his Nativity, to inform me thorowly in what I conclude probable, I am content to let it pass (as my Author hath done) for a Celestial Prodigie.

But above all, that may be looked upon as a Prodigie in the highest degree, which my worthy friend Cap. Wharton, in his Ephemeris for the yeer 1655. hath transcribed from one Tackius a Germane Doctor of Physick, which he (Tackius) makes mention, out of one Casper, to have appeared in the yeer of our Lord 1554. not far from the City of Harmsted in Transylvania, which was observed in the Heavens to be read, being in fair and Legible Characters, thus —

I. N. R. I. M. D. L. V. I. I. A. R. E. I.  
 N. E. N. D. E. D. I. S. E. S.  
 R. E. I. C. H. S.

Nay, the same Author further averreth, that at Friburg the same yeer, on a very fair day, --- Dom. nostrum Jesum Christum Iridi insidentem conspectum fuisse: Our Lord  
 Jesus

*Jesus Christ was beheld sitting upon a Raine-  
bow, as if upon his Tribunal, to denounce the  
universal judgment. For Castles, Cities and  
Towns, to be besieged in the Air, and the  
many and divers actions and gestures of  
men, both Commanders & Souldiers per-  
taining thereunto; as it hapned not ma-  
ny yeers since in Poland and Muscovia;  
perhaps as the Messenger of that sad mi-  
sery the Polande hath lately been sensible  
of. The like prodigious apparition hap-  
ned in the North of England in the yeer  
1655. Nor hath it wanted corresponding  
effects.*

Then for the Similitudes or likeness of  
persons known to the Spectators, to appear  
in the Heavens; as that of the Emperour  
*Charls*, unto whom the Spectators did  
obeisance (supposing it to have been him  
in reality) by putting off their Caps unto  
him. Or that of *John Frederick Prince  
Electoꝛ of Saxonie*, who at the same time  
was Prisoner to the Emperour.

And I very well remember that in the  
yeer 1649. the very yeer in which *Charls  
late King of England* was beheaded, it was  
generally (I will not, I cannot say truly)  
reported, that he, without his head, was seen  
to hover in the Air over White-hall (the  
C place

place where he was beheaded) *many nights together*. Nay, I have heard some affirm, *That he was seen* (sometimes) *with his George upon his breast, in the manner and form as he wore it, when he came on the Scaffold*. And that (sometimes again) *he was seen to appear in his watchet-Waistcoat only*. Neither of these sights did I ever see, nor can enjoin any ones faith to believe: However, if the report were true (and I know not what advantage any man can reap by reporting such things as these, if they were not,) it may very well be affected as a thing prodigious, and remarkable.

Again, for *Circles*, and *Crowns*, and *Images*, &c. to appear in the Heavens, of different and various colours. And for *Crosses* also; as in the year of Christ 1568. in *England*, on the 25 day of *January*, at what time (as *Mr. Stow* recordeth) there appeared a *great shining Cross* in the Heavens, with a *Star* on the top, and a *Moon* at the lower end thereof.

Then for *chasms*, *chaps* or *gapings* in the clouds; such as so often appeared in the years of Christ 1644. and 1645. in *England*, the South and West parts thereof. And in *Scotland*, about 1649. and 1650.

1650. after which ( and very suddenly after) that Nation underwent an unheard-of Catastrophe or Change.

For *darkness* to appear in the day-time, without an Eclipse of the Sun, is a *cœlestial Prodigie*, and a thing against nature; as that in the time of *Commodus*, 187 yeers *post Christum*, when it was observed to be so dark, that the Stars were seen all day long. And in the yeer 264. *post Christum*, there was continual darkness at *Rome* divers days together. Or that at the passion of our blessed Redeemer, which *Dionysius Areopagita* being at *Athens* saw, and cryed out (as you may read in his Epistle to *Polycarpus*) *Aut mundi Autorem pati, vel machinam eius dissolutum iri.* (i.e.) That either the God of Nature then suffered, or else the fabrick of the whole world should be dissolved.

Then *Comets* and *blazing Stars*, &c. *Peucer* in his *Meteorologic* makes mention of one that appeared in the yeer of Christ 607. and blazed for the space of thirty and two days together. And the same Author telleth us of another that hapned in the yeer 1043. which blazed for many weeks together. *Alstedius* in

*Chronologia Com.* 104. relates, that in the year 1363. there appeared a Comet of immense Magnitude, and continued three Months together. Such also were they that appeared in the *Chair of Cassiopæia*, and in the year 1618. in *Scorpio, Libra, Virgo*: and of late, that in the year 1652. which hapned in  $\pi$  and  $\delta$ .

Then there are *παρίλια*, *parelia*, or *mock-Suns* (i.e.) *Solis imagines* (as *Peencer* calls them) images or shadows of the Sun. And *παρὰσελήνη*, *paraselena*, or *mock-Moons*, (i.e.) *Luna Imagines*. Besides divers sorts of *Meteors* (which in their kinds are *Prodigies* also) caused of fumes hot & dry; as burning *Torches*, such as were seen in the Air to burn, in the years 3871. and 3873. at what time they blazed so strangely in the Heavens, that they made them to seem all on fire, in the sight of the beholders. Or, that which appeared at *Rome, Anno Christi 999. January 19.* which burned wonderfully in the Heavens, inasmuch (saith mine Author) that not onely they which were in the fields, but also those which were within doors, were stricken with that so great a shining, as with lightning breaking in upon them. *Dr. Bateman* is my Authour for this relation,  
*Doomes,*



*Doomes, fol. 207.* Then *burning Beams*, such as were observed to fall from Heaven in a most dreadful and hideous manner at *Rome*, in the sixteenth yeer of Christ.

Then there are (according to Meteorologists, *Frontundus, Meurer* and others) *Pillars*, both round & *Pyramidal*; *Spears* or *Darts*, *Launces* or *Swords*, *leaping Goats*, *waxdring* and *licking lights*, *Ignes fatui*, or *foolish fires*, *shooting Stars*, *flying Dragons*: Besides many other sorts of *Prodigies* and *Meteors*, whose causes, &c. I am content to pretermit here, that I may meet them the more conveniently in the fourth part: This therefore shall suffice for answer to the first Question, viz. ——— What a *Prodigie* is? and also for the particulars that append unto it; and so I arrive at the second. ———

Quest. 2. *Whether a Prodigie have a Natural cause?*

Resp. That a *Prodigie* hath a *Natural cause*, is resolved in the affirmative by most *Meteorologists*, and the greatest *Students in Nature*. And the *Learned Plutarch* (in the fifth Book of his *Symposiaques*) Philosophically concludes, ——— That it is our ignorance only of things, that makes them seem to us both *prodigious* and *miraculous*;

whereas (saith he) were the true cause known or hunted out, the wonder would quickly abate, or seem less: And that which before was deemed monstrous and miraculous, would become very common, if not contemptible.

Dubartas, (as Translated by J. Sylvester) agrees it thus, in fol. 15.

*He not deny, but that a learned man  
May yild some reason (if he list to scan)  
Of all that moves under Heav'n's hollow cope.*

And the great Master of Reason himself concludes — That such things which be strange, may be derived both from Natural causes, and also include God the chief and best cause of all things; by whose admirable providence each thing is ordered; and by whose unspeakable wisdom each particular is decreed. Yea, even in the course of Nature he both foresaw and appointed how things should happen; although in respect of our weakness and want of skills, the searching of them out be too abstruse and hard.

Lucretius puts so much weight in the fable to prove that Prodigies have a cause in Nature, that he seems to neglect the first cause, and endeavoureth with the strength of Reason and pregnancie of Rhetorick to perswade men to believe so,

or

or else to bring them within the verge of his check. —

Cætera, quæ fieri in terris, cœloque tuentur  
Mortales, pavidis quam pendent mentibus sæpe,  
Efficiunt animos humileis formidine divum,  
1.6. Depressosque premunt ad terram; propterea  
Ignorantia causarum conferre deorum (quod  
Cogit ad imperium res, & concedere regnum, &  
Quorum operum causas nulla ratione videre  
Possunt; hæc fieri divino Numine rentur, &c.

Thus Englished by one.

*Those Bug-bear Meteors which the Tim'rous eyes  
Of pavid Mortals wonder at i'th'skies;  
And those unfrequent Prodigies that appear  
On earth [while their weak souls are fool'd by  
Are the sole charms that do Emasculate (fear)  
And cheat mens minds to a belief of Fate,  
And some vindictive Numen: for, because  
Men understand not Natures Cryptick laws,  
Nor her occult Efficiency; they flie,  
(To salve their ignorance) to divinity:  
And idly rest in this; what ere befall,  
'Twas caus'd by providence, that disposeth all.*

Here although *Lucretius* be in some  
part excellently Philosophical, and seem-

eth therein to agree with the learned *Plutarch* before cited; yet is he somewhat defective in this, that he goeth about to exalt the positive power of *Nature*, or *second causes*, above the *superlative power of the Deity*: unto which, if *Nature* be not concatenated, (and this in all its operations) it most certainly becomes empty of all power to act. Yet I will say again so far in favour of this eminent Author, that it is below the courage and true spirit of a *Philosopher*, or one acquainted with the secret wonders of *Nature*, to startle at every uncouth (I might have said, not common) *παρορμη*, or Apparition in the Heavens. *An evil* (I must needs confess) *unto which the vulgar Pace and heart doth unnecessary obeisance too too often.*

It is reported of *Charls the Great*, that beholding that new Star which presaged and preceded his death, he was very inquisitious and desirous to know what it portended: one (who writ his History, *Enigardus* by name) returns the words of the Prophet *Jeremiah* for answer, *Et à signis coelorum ne consternemini, quia consternantur Genes ab illis*, Cap. 10. v. 2. (i.e.) *Fear not the signs of Heavens though the Heavens be afraid of such.* Unto which the

pru-

prudent Emperour replies, *Nē quidem metuerē ejusmodi signa, sed signorum opificem causam.* (i.e.) That he did not indeed fear any signs of that Nature, but the Maker or cause of those signs. A lesson most worthy to be learned of every man, as well Philosopher as Christian.

And it is most certainly true, that *second causes* very seldom suffer any detriment or suspension either in their motions or actings by God, which is the first and chief cause; he never denying, or suspending, or with-drawing that Concurrence or Conjunction of himself with them (without the which they presently cease to act,) but only upon especial designe, to be a remembrancer to the world, that Nature and the chain of second causes are not *Autocratorical* (i.e.) they do not perform what ordinarily they do perform, independently and of themselves; but that he is the Sovereign Lord of them, and hath all their operations in his hand. *Vide Mr. Good. 'Απολύτρωσις 'Απολυτρώσεως,* fol. 7.

*Dubartas* illustrates it farther, fol. 16.---

God

God, the great God of Heaven sometimes delights  
 From top to top to alter Natures rites;  
 That his strange works to Nature contrary,  
 May be fore-runners of some misery.

The learned Dr. *Fulke* in his Book of  
 Meteors, resolves that *Prodigies* and *Ap-*  
*paritions* are the declarative signs and to-  
 kens of Gods Power, and may be termed  
 (and looked upon, as) Miraculous, but not  
 so as they should want a Natural cause.  
 Nay, the greatest Sons of Learning always  
 accounted Nature nothing but the Art of  
 God.

*Thales Milesius* (one of the se en wise  
 Greeks) examining the sweet Harmony,  
 and Musical Symmetry and proportion of  
 the Universe, and observing how orderly  
 and decently it is governed and conser-  
 ved, most wisely sets up his rest in this  
 golden resolve, that Ποίησα γὰρ τὴν Οὐρανόν.  
 It is the Artifice or workmanship of  
 God.

The excellently Learned Philosopher  
 and Astronomer, *Hieronim. Cardanus*,  
 in his first Segment, calls the Heavens, or  
 Nature, the Instrument of God, by which  
 he worketh, enforceth, and effecteth every  
 thing. From all which we may clearly

con-

conclude, that God doth nothing contrary to the order of second causes, or the power of Nature, but doth rather act Nature in an extraordinary way, to shew that he hath by his over-ruling power a sovereignty sufficient to do what he pleaseth, and is not tied to one way or manner of working.

When God sent a Star (as the happy *episcopos* of mans redemption from slavery) before the coming of Christ, it was a Star not miraculous, but natural. For, had it been a Star miraculous, how then should the Astrologers or wise-men have seen, or come to the knowledge of it, by the Science of the Stars? True it is, that this Star was acted in an extraordinary way, and its motion might be miraculous, it being moved for to declare the greatest of miracles. Yet this proveth not, but that the Star might be an ordinary Star, though made use of in an extraordinary way.

I very well know, that many great Clerks there are, who contend it was a Star created on purpose for that so wonderful and miraculous work, *viz.* The declaring of a Saviour to the world. And one in a Rhetorical verse hath asserted as much. -

Novâ cœlum stellâ depingitur,  
Dum Sol novus in terris oritur.

Houd. l. i. Chris. quat

*As th'earth with a New Sun is blest,  
So th'Heavens with a New Star is drest.*

But it is only taken before granted, *this Author, that the Heavens were beautified with a New Star, &c.* For if it had been a New Star, the Astrologers (as *Mr. Ady*, in his candle in the dark saith) might be supposed to have had a peculiar Revelation concerning its signification and portent; whereas it is plain that they only observed the vercity of the Star; (as I have some reason to believe, because it is inculcated by that wonder of learning for his time *Mr. Gregorie* of C. C. Oxford, and others not a few, that) in their travels consulted with the reason of some antient prophecies, by the assistance of which, they came the more readily to the place where the young Child was viz. ——— *Bethlehem of Judea*. Whence I presume will, upon very good grounds follow, that the Astrologers or wise men, had a peculiar Revelation of its portents or signification; and by consequence clear enough that it was no New Star.

Again, had it been a New Star, and



created on set purpose to declare and signify to the world the coming of a Saviour, it might be more than probably supposed, that the God of Stars and wonders would have unfolded its signification unto *one Babe in knowledge* [for such things are often hid from the wise and prudent, and revealed unto Babes] rather, then to the *Astrologers and wise men of the times*, whose practise and study it was, to be acquainted with the Natures and influences of the Stars. But God (you know, as holy Writ teacheth) directed the wise men only by the Star; as appears by Mat. 2. 1. -- *Ἰδοὺ, μάγος ἐπὶ ἀνατολῶν παρεγένοντο εἰς ἱερουσόλυμα*, (i.e.) *behold, there came wise men, Oυνογῶν, (not others) from the East to Hierusalem*. And in verse 2. *Εἶδομεν γὰρ αὐτοῦ ἄστρον ἐν τῇ ἀνατολῇ*. *We have seen his Star in the East*.

Thus you see the wise men had the honour of being directed by the Star alone. And hence it was that *Gregory the Great* observed an admirable convenience in Gods directing of them by it, above others. *Because that persons of meaner knowledge and parts are tied both by the Laws of Reason, Nature and Nations, to give credence to those that do*  
ex-

*excel*; and by this means Christs coming would be noted the more, and believed the sooner; whereas if any of meaner parts should have reported the same, it is more then probable, it would have been the more slighted, and the lesser believed. The learned Gregory's words are these.-----

*Deus accommodatè ad eorum scientiam docuit, ut qui in stellarum observatione versabantur ex stellis Christum discerere.*  
 Very fitly, and conveniently did God enable the knowledge of those wise men, that the (alone) should learn Christ from the Stars who were versed in the observation of them.

This may be aspected as a digression. However, it results, that when God make use of Prodigies, he doth not neglect the virtue he first imprest on Nature, but rather augmenteth, and further adorneth it (by his acting it thus prodigiously and extraordinarily) with far greater honour and excellency; as the Suns appearing, doth not extinguish or put out the lesser light of the Moon and Stars, but swallows them up in a more eminent and illustrious splendour. Prodigies and Apparitions, have therefore a Natural cause; and God doth, and may make them the fore-runners of his princ

pal and especial intents and purposes ; and yet act them in a course of Nature, although above, or beyond the ordinary and common course thereof.

For if Prodigies should proceed immediately from God, and have no ground or footing in Nature ; it would roundly follow, *that God should cease to work by instruments* , and consequently neglect the chain of Nature, or second causes : but it is plain, God doth not neglect the use of Nature (neither doth he withdraw that certain and secret power wherewith he first endowed Nature) for the accomplishing and bringing to pass of his highest designs ; no more than a Prince or Emperor neglects his Laws and Statutes unrepealed, when he hath an occasion to make use of them. Howbeit, this doth no way exclude God from being the chief cause of Prodigies (as I have formerly urged) no more than a Prince who delegates a Person of Honour under him, (and vests him with power convenient) to reduce some Island, Plantation, or Countrey unto his obedience, can be excluded from being the first and original cause of such an undertaking.

Thus *per modum eminentie* : By way of

*eminencie*, God is the chief cause of every thing; and this as he is *primum ens* The first being of them: And as *Sol homo generat hominem*; The Sun and man beget man: So, *Deus & Natura generant Prodigia*; God and Nature contribute to the begetting and producing Prodigies.

As the Sun with his vivifying Beames doth cause the Earth to fructifie and bring forth, and so by consequence is the essential cause of all vegetables, &c. *Deus est causa essentialis, &c.* God is the essential cause of Apparitions and Prodigies: *Sed natura est causa Materialis* But Nature is the material cause of them. For, from her pregnant womb they all spring, and in her womb they are all generated. Yea, she is *causa formalis* also; it is she alone that like a prudent Artificer or Builder, fashioneth and formeth them. So that the formal cause of Prodigies is Natures fee-simple, and she cannot be robbed thereof.

For as the Schoolmen teach, *Deus ipse non potest supplere vicem cause formalis* (i.e.) God himself (say they) cannot supply the place, or stead of a formal cause. Yet (as I before shewed) he is by way

eminencie the cause of every thing. As in natural or humane generation, the Father is more worthy then the Son, and the Root more excellent then the Branch: So here in the production of Prodiges, God being both the Father: and the Root, must be highly supposed to be a cause infinitely and eminently beyond the Nature of them.

And therefore it is that the school men teach again, *Quod est causa causa, est etiam causa causati.* (i.e.) That which is the cause of the cause, is the cause also of what is caused by the cause. So then, God being the Original and Father of Nature herself, it will follow (*sine dubio*) that he is also, in an eminent and transcendent manner, the Father and Original cause of all and every of Natures Products. For if God (as Divines speak) be (*causa causarum*;) the cause of all causes; we must of necessity (not only suppose, but) grant, that he is the cause of all the effects caused by those causes.

This being then, both in a Philosophical and Divine sense true, and so granted and taken; yet *Natura est causa instrumentalis*: If we will give Nature her proper birth-right and due, we must then

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acknow-

acknowledge her to be the only instrumental cause, and the bringer of Prodigies forth. It therefore freely follows, and that by sufficient proof, *That Prodigies have a Natural cause.* And so I descend unto my third Question.

Quest. 3. *Whether Prodigies are the Antecedents of worldly changes?*

Resp. For answer unto this Question, I shall begin with the authority of the Learned *Molineus*, fol. 160. — *Non est negandum, & cœlestia vel aëria ostenta saepe fuisse prænuntia calamitatum.* We may not deny (saith he) that the Heavenly or aërial Prodigies, are oftentimes the Messengers or Ambassadors of misery and calamity unto mankind. In the year of our Lord (saith *Lycosthenes*, and from him Dr. *Bateman*) 1500. there appeared a Comet of a dreadful greatness, for eighteen days together, in the North, under the tropical sign Capricorn; and (saith he) the same year the *Tartarians* spoyled *Russia* and *Polonia*. *Dubartas*, (as paraphrased by J. S. in his second days work, fol. 16.) goeth farther, and saith---

The Drops of fire which weeping Heaven did  
Upon *Lucania*, when *Rome* sent the flower (shown

Of

Of Italy into the *wealthy clime*,  
*which Euphrates fats with his fruitful slime*;  
 Presag'd that Parthians should the next year tame  
 The Proud Lucanians, and nigh quench their name.  
 The clash of Arms, and clang of Trumpets heard  
 High in the Air, when valiant Romans war'd  
 Victoriously, on the now-canton'd Suiffes,  
 Almans, and Cymbrians. —

One speaking of Prodigies, adorns this truth further, thus. — *Solet enim benignissimum Numen ubi mensura flagitiorum nostrorum ad plenitudinem venit, & vindictam hic potius temporariam quam aeternam parat naturalium istorum effectuum occasione uti, & terrore illo ad poenitentiam & sui respectum convertere.* It is thus in English---The wise Creator of heaven and earth, is wont, when the measure of our wickedness comes to an height, rather to inflict upon us temporal than eternal punishments; and to use for our amendments the occasions of these Natural effects, thereby to convert us with the terrour of those sights, to a repentance and dutiful respect of him. And the same Author speaking of Prodigies in another place, saith, ——— *In mando multos significant effectus mirabiles.* (i.e.) In the world Apparitions and Prodigies do signi-

hie and declare many wonderful and remarkable effects.

*Nec est quisquam nisi cuius animus ab religione plane obrutuit, qui ad fulmina & fragorem tonitruum aut cruenti cometa aspectum non tangatur metu. Cometam qui dicitur Xiphias portendere bella, experientis comprobatum est, Pogoniam presignificare mortem regum. Quam ominosa fuerit stella crinita 1607. testantur tot calamitates urbium, Ecclesiarum projecta cadavera: Smith Molineus ——— Neither is there any, unless such a one who hath no Religion, who is not affrighted at lightning, and the clashing noise of Thunder, and the sight of an horrible Comet. A Comet like a Sword, as we have sufficiently proved by experience, portends wars. And a Comet with a Beard, doth signifie the death of Kings: how ominous that stella Crinita, or Blazing Star, which appeared in 1607 was, so many calamities of Cities, and desolation of Churches, sadly testifies.*

The Holy Scripture seals this truth, and adds abundant weight thereunto, as most fully appears from that sign in the Heavens, which appeared to the children of Israel in Egypt, *Exod. Chap. 13.* And that also in Joshua's time, of the Suns stand-

ing



ing still, *Jesh. Chap. 10.* But especially in those two memorable ones at the birth and death of our Saviour, *Mat. Chap. 2.* &c. Nay, if we consult History, we shall find, *That there hath never been any notable Apparition or Prodigie seen in the Heavens, but it hath been attended in the sequel with some more then ordinary ~~elaseson~~ change here on earth.*

And it is a right-handed and sublime truth, that God maketh use of the Heavens and Elements for the discovery of his mind and intent unto the world, as well, as of the tongues of his *Ἀγγελοι*, or messengers, viz. his Prophets and Apostles: yea, he speaks unto mankind by them, as the Kingly Psalmist hymneth, *Psal. 19. 2. Dies ad Diem eructat Sermonem, & nox ad noctem ostendit Scientiam.* Our Translation renders it, *Day unto day uttereth speech, night unto night, knowledge.* The intercourse of day and night, speaks or declares the mind of God unto mankind generally: But when the days or nights are chequered with Prodigies, or sights unusual, then do they discover the mind and intent of the most high unto mankind more particularly.

*Loquitur cum hominibus Deus, non modo*

lingua humana, per Prophetas, Apostolos, & Pastores; sed non-nunquam etiam ipsis Elementis in formas & imagines diversas compositas (saith one) ——— God speaks with us, not only with the tongues of men, by Prophets, Apostles and Teachers; but sometimes also by the Elements, composed or wrought into divers forms and shapes. Tertullian, after an enumeration of many wonderful apparitions and Prodigies, cries out ——— *Omnia hac signa sunt imminenti ira Dei.* That they are all signs of the imminent wrath of God. Nay, Dubartas illustrates it yet further, *Sec. days work, fel. 14.*

Here in the night appears a flaming Spire;  
 There a fierce Dragon, folded all in fire;  
 Here a bright Comet; there a fiery stream;  
 Here flying Launces; there a burning beam;  
 Here seems a horned Goat, environ'd round  
 With fiery Flakes, about the Air to bound;  
 There with long bloody hair, a blazing Star, (war:  
 Threatning the world with Famine, Plague and  
 To Princes death: to Kingdoms many crosses;  
 To all estates, inevitable Losses: (sons  
 To Herds men, Rot; To Plow-men, hapless sea-  
 To Saylor's Storms; To Cities, civil Treasons.

Then

Then the which, what can be more plain, to prove, that *Prodigies* are (not onely the **Antecedents**, but the ordinary and usual) *Antecedents of worldly changes*? I willingly pretermitt an infinite number of examples in this kind: as the many and admirable *Prodigies pre-curring and pre-saging the death of Cesar*, and the innumerable company of *Ravens* seen in the Air before *Alexander the Great* passed from *Media* into *Babylon*: and the perfect companies of *Armed men* seen in the Air, at the time the Greeks had a conflict with the *Persians*: and the fiery *Spears* seen in the Air before the *Sabines* invaded the *Romans*: and the *three Suns* that appeared in the Heavens, and in a strange manner contended each with other for superiority, not long before the cruel contention that happened between *Galba*, *Orho* and *Vuelli*, for the *Empire of Rome*. And the *four Suns* that appeared besides the true Sun, in the year 1233. which presaged that unappeasable quarrel between *Henry the third King of England*, and the *Lords of the kingdom*: and also the fore-runner of that sad devastation to England, by fire and sword; it being then consumed and utterly destroyed from *Wales* to *Salisbury*

*bury* ; with many more: reserving them for the second part of this Treatise.

And so I shall close this answer, with that divine saying of *Herodotus*-----  
*Cum Deus puniurus est gentem vel orbem, prodigiis id solet prius significare.* (i.e.)  
 When God intends to punish a Nation, Country, or City, he is first wont to give them notice thereof by apparitions or Prodigies.  
 And this shall suffice for answer to the three Questions; and for the first Section also, viz. of some disquisitions touching Prodigies.

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## SECT. II.

*Being a brief Catalogue of the most remarkable Prodiges seen and observed since the birth of Christ; together with the effects that have succeeded them.*

**A**Bout the time that our Lord and Saviour was born, which was in the year of the world 2849. and 43. year of the reign of *Augustus Caesar*, many wonderful

derful and remarkable *Prodigies* shewed themselves in the *Heavens* ; and this more frequently, then in former years, as *Josephus* (in his *Jewish Antiquities*) testifies. Which unusual sights occasioned the *Magi* or wise men of those times in their predictions to conclude, *That some more then ordinary person would arise or appear in the world* : which presages, some learned Persons applied to *Augustus Caesar*, who then raigned prosperously. But the more divinely inspired, interpreted them to signifie him, who (as the Prophet *Isaiah* saith) should have his government upon his shoulders, *Even the Saviour of the whole world !*

Now, the Birth of Christ ( among Chrittians) being accepted of, as the most principal *Epocha*, I adjudged it convenient to dig so far into the golden *Mines of Chronologie and History*, and hand unto the world a brief of all the *Principal Prodigies and Apparitions*, since that time, together with *their effects*; which take as followeth :

Many

An. Chri.

Prodigies.

Their effects.

An.

3. Many Prodigious births in Germany.

6. many Armies in the Air seen at Rome.

A terrible Eclipse of the Sun.  
10. And Prodigious storms of rain, and hail in Germany.

In Cyprus a great Earthquake, that overthrew many Cities.  
12. Christ disputes with the Doctors.  
13. A great and terrible Comet then seen.

The light of the Sun was seen apparently to fail.  
15. The heavens seemed to burn. Fire seems to fall from Heaven.  
16. Bloody Comets seen. Lightning strikes the first letter of Caesar's Name.

Tiberius obtains a victory against the Cauchi in Germany; he subdues the Lumbards: The Pannonii rebel. A very great Famine in Rome.

The Pannonian war is ended. The second German war began; Varus defeated, and killeth himself. The Illyrians subdued by Tiberius. Ovid banished Rome.

Athenaxus slain by the fall of a Horse. Antipater and Philip build Cæsarea. Philippi and Bethsaida, in honour of Augustus. Caligula born. Augustus granteth the Tribunes power to Tiberius.

Vitellius born. Agrippa slain: and Julia starved to death. Germanicus overcometh the Bracteri and Arminius. A counterfeite Agrippa raiseth forces, and cometh to Rome; Is betrayed to Tiberius, and executed. Cæsar dyeth. Ovid dyeth.

The

*An. Chri. Prodigies.**Their Effects.*

The River Tyber overfloweth

17. Rome. Thirteen Cities destroyed with an Earth-quake. Noysome Flyes in great swarms and companies in Germany

22. Blood rained in Rome. Great flocks of Grasshoppers. Armies fighting in the Air, seen in Poland, and at Rome, &c.

An Army of Souldiers seen in the Air at Rome.

29. Fiery Torches ;  
30. a blazing Star like a sword, with many other wonderful Prodigies (now) seen in Germany.

34. A very great darkness in the day-time, which continued from six a clock until nine,

Guiderius in Britain refuses to pay Tribute. Germanicus overcomes the Chatti, and Cherusci, and Angrivarii. Drusus Tiberius son rebels, but is subdued by Camillus. Piso corrupts Tiberius Army in Germany.

Pompey's Theatre burned. Sejanus (favourite to Tiberius) is executed for aspiring : his Son strangled ; his Daughter first deflowered by the Hangman, then put to death. Drusus is poisoned.

The Arabians defeat Herod. The City Tiberius drowned. Tiberius turned Tyrant, and in stead of being called Claudius Tiberius Nero ; Th y named him Caldius Bibecius Mero. Otho is born.

Christ the Saviour of the world was crucified. Agrippina (wife to Germanicus) starved to death by Tiberius. Tac-

and

An. Chri. Prodiges.

Their Eff. &amp;ts.

and yet no Eclipse of the ☾, for it was at a full Moon

39. A very great light seen in the Heavens, and a voice rancour-tied Saul (going to Dima-cus) saying, Saul, Saul, why persecutest thou me?

47. The Heavens seem wonderfully to burn. A Comet of very great magnitude appeared for many dayes together. Lightning fell from Heaven upon the standards of the Pretorian Soldiers.

50. A Ether seen in Egypt. And an Island of cherty fullongs in length appeared in the Sea, which was never before seen.

Three Suns ap-

pus saith Tiberius caused (now) above a thousand to be slaine in Rome.

This Prodiges was the *πρόσπον* of Pauls conversion. Some would have this to have hapned in the 25 year of P. C. Caligula would be worshipped as a God; commandeth it; executeth diverse Knights and Gentlemen.

Vespasian goeth into Britain, taketh the Isle of Wight. The Romans overcome the Picts in Scotland. Herod dyeth: 20000 Jews slain between the Gates of the Temple. Messalina forceth Silvis to repudiate his wife; marries her: they both are slain.

A very great Famine in Rome. Vertidius banished by Claudius. Vanius expelled his power. Domitian born. The whole Country of Treves is wasted by Clodomore.

Claudius poisoned by appeared



## An. Chri.

## Prodigies.

## Their Effects.

53. appeared at one time in Rome.

54. And in and about the Coasts of England, for certain dayes, the Sea seemed as blood.

56. A Comet of a very great magnitude appeared for a long time together in Italy.

59. A terrible Eclipse of ☉. The Stars also were seen. Nero's supper burned with Lightning. An Earthquake at Rome. ☉ eclipsed again and again, viz. 3 times visible in 3 yeers.

63. A great Comet appears, and lightning falls before Nero's Table. A very great inundation in England.

Agrippina. 3000 Romans defeated in Scotland. Agrippa poysoneth Silanus, he poysoneth Narcissus for 17 Millions of money, and he also poysoneth Britannicus.

Nero begins his Acts of villany. Cartimand Quera of the Brigantes rejects Venucius her Husband: he wars against her. The K. of Scots taketh her, & buryeth her alive.

Many Jews perish at Casaria. Nero commits incest with his Mother. The Britains slay 70000 of the Romans; and Suetonius destroys 80000 of them as he comes from Anglesey. Saint Mark writes his Gospel, &c.

Rome is fired by the meanes of Nero; he rejoyces in that villany. This year the Jews rebel, and many of them are slain.

The

- The Ocean  
 66. seemed blood. A prodigious accident at Colchester in England, viz. the image of victory turned  
 67. back. An Earthquake in Asia. A Comet appeared six months. Another Comet and three Suns together.  
 69. An Earthquake.  
 70. A strange bird of notable greatness  
 71. seen at Rome. A  
 72. blazing star. Two Eclipses of D. contrary to astronomical demonstration; she appears black and bloody. Armed men seen in the air.  
 76. Many strange and wonderful voyces heard in  
 77. the Heavens. A great blazing star or Comet this year, viz 77.
- Gessius Florus slain by the Jews. Bodicea aided by Corbred King of Scots, killeth 7000 Romans. Vespasian sent against the Jews. The Romans take Jamnia and Lydo. The Gadarens yeeld. Nero attempts to cut the Isthmus in Peloponnesus.  
 Jerusalem taken by Titus, and many thousands slain. Otho kills himself. Cerealis with Forces goeth into Germany. The Samaritans invade Mæsia. Rotterdam in Holland built. Dardanus tyrannizes in Scotland, and slain by Corbred, &c. Censennius Petus expelled Antiochus.  
 The Silures subdued by Julius Frontinus. Hadrian born. A very great Pestilence in Rome. Albinus & Marcellus conspire the death of Vespasian, & are executed for it.

78. This year there fell unto the ground three Cities (with the force of an Earthquake) in Cyprus.

A terrible Comet now appeared. The Tomb of Augustus the Emperour opened of it self. Flames of fire issued out of the Hill Vesuvius.

89. Blood rained in Germany. Three  
90. Suns were seen at once in Poland: and there happened much lightning and thunder that consumed many brave buildings.

98. An Elm-tree saluted Appollonius Tyaneus, and spake to him with a distinct voice.  
99. The Sun is this year eclipsed. And a great earthquake in Naples.

Most part of Britain is subdued by Agricola: he putteth Karanoth the King to flight, and the Scots also. Vespasian this year dyeth of a Flux.

Haldanus the Sweve restored to his Kingdom from which he was expelled. Titus dieth. Lynus a Bishop of Rome Martyred. Domitian repudiath his wife; marryeth with the widow of Titus.

The Emperour sends two Armies against the Goths, and they are both routed. Philosophers and Mathematicians expelled Rome. Britain reduced to a single Province, and at the Emperour's own dispose.

Cocceius Nerva dieth. Two Saxon Kings rebel against Froto; he overcometh them, and maketh them his Tributaries. S. John writeth his Epistles. Rome and France fall at odds. The third Persecution began.

A very great Earthquake in A-  
 107. *ss.* Many prodigious sights in the air, as fightings, &c in the Elements, seen and observed in Spain.

An Earthquake in Galatia At Rome Lightning from Heaven consumes the Temples of the  
 112. Gods. An Earthquake at Antioch.  
 114. Great Lightning and strange and unwonted winds; Together with horrible noises in the Earth.

120. In 120. there hapned a great Earthquake in  
 123. Nice. And in the year 122. hapned another there.

This year there happened two very great Earthquakes in Pale-  
 134. *stina.* And Milk

The French and Saxons plant Colonies in Germany. The Saracens and Arabians subdued. A Bishop of Jerusalem crucified. Babylon and Seleucia taken. Nero's House is burnt.

The Romanes reduce several places in o Provinces. Jews rebel in Egypt, and kill 200000 men. They force those which survive, to eat the dead. They slay 200000 in Cyprus, and at last are slain themselves. The Chaldeans rebel. Lucius goes against them; he recovereth some Towns.

Britains, Scots and Picts rebel. Christians put to death in Asia. Britains reduced by Adrian. Apollodorus slain by Hadrian.

Christians persecuted by the Jews. The Jews rebel against the Romans. Julius Severus goeth against them. Armenia in

## An. Chr. Prodigies.

## Their Effects.

in a Prodigious manner was also rained at *Rome*.

140. In 140. a great Earthquake happened at *Rome*.

142. A great fire also that destroyed 340 houses, which were environed with water. In

142. a Serpent seen in *Arabia*.

152. Frogs rained at *Constantinople* And three Suns appeared there (at the same time) with a Star & a Rainbow.

162. A very great Earthquake in *Bithynia*. The Surges of the Mediterranean Sea in a calm, elevated themselves to the top of a mountain, far distant from it, and cast the foam a great way upon the main land,

and *Cappadocia* are wasted by *Pharosmanes*.

The Northern Britains rebel. *Lollius* subdueth them. *Lat* instituted by *Thelephorus* a Priest of *Rome*. *Mogalgus* groweth odious to the Nobility of *Scotland*, and at last they murder him.

*Polycarpus Martyr'd*. *Aurelius Cæsar* seeing a wonderfull fire at *Rome*, causeth the persecution to cease by an Edict from himself. *Hermogenes* ran out of his wits, and dyed.

*Britains* repine at the Roman oppression, and rebel. *Agricola* subdueth them. The fourth persecution began. *Vologesus* King of the *Parthians* invades the Empire. *Verus* goeth against him, and hath good success. Divers sects spring up this year, and impede the progress of Religion.

E

This

*An. Chri. Prodigies.**The Effects.*

167. This year there was seen a wonderful fire in the Heavens, which seemed to pass from the East unto the West.

Wolves howled hideously in Flocks neer Rome.

170. Crosses were seen to sweat with tears. Rain mingled with fire falls from Heaven at Prema.

A great and Terrible Earthquake, and many inundations at

177. Rome. This year there were many strange fires seen in the Air, and some to fall thence.

Great swarms of Locusts were seen to cover the ground, and in many places to destroy Corn-Fields and Mea-

183. dows. A great

French renew their Ancient league with the Germans. The Germans with an Army enter the Empire as far as Italie. Pertinax is sent against them, and repels them.

The Senate adjudge Cassius an enemy to the State; and he is slain by the Souldiers. In this year was great jarring among the Bishops and Church-men of most Nations concerning Religion.

The Marcomanni and Quadri rebel again. The Emperours go against the Scythians, and overthrow them. Smyrna in Asia quite destroyed: Antonius gives a great sum of Money toward its repair.

A Temple burnt in Alexandria. The Britains war is ended by Marcellus. The Scots and Picts go back again. Daci rebels; and is reduced to obedience by Albinus and Niger. Scots Earth-

*An. Chri.*      *Prodigies.*      *Their Effects.*

Earthquake in *Asia.*      *of the Isles rebel. Goths do much harm in Austria.*

The Stars were  
seen all the day  
187. long at *Rome.* And  
some Apparitions  
hung streaming  
down in the very  
middle of the Air.

190. At *Rome* there  
fell a wonderful  
Lightning from  
Heaven upon the  
Capitol; and the  
fire increasing,  
did burn the Li-  
brary, and all  
the houses near  
it.

Stars in the  
day time con-  
tinually appea-  
192. red. All kinds of  
Creatures con-  
trary to their Na-  
tures, brought  
prodigious births  
this year. Fire  
consumed the  
Temple of Peace.

A Characteri-  
stical Prodigie in  
the Heavens  
194. Flames of fire de-

*Perennius and his Son executed for treason. Apollonius being accused for a Christian, is sentenced and executed. Hunno of France wars with the Romans.*

*Cleander (who possessed Perennius's place) is executed, to please the people: 2000 die in a day of the Plague at Rome. Commodus removeth the head from the Colossus, and putteth one of his own upon it.*

*The Temples of Peace and Vesta, &c. burnt at Rome. Commodus groweth ridiculous; and the people taking notice thereof, he executed many of them. Commodus is strangled by Martia his Concubine. Pertinax is consul 87 days, and slain by the Soldiers.*

*King of Scots slain by a Musitian, for causing one of his kindred to be executed. Severus goeth*  
E 2      scended

scended from heaven. The Stars also appear very bright in the day time.

- There were seen at Rome three stars about the Sun very glorious. An Eagle alighted on the Image of a souldier. Bees wrought their Combs upon souldiers Engines. A sudden fire in the air towards the North.

303. A great lowing and fire in the earth. A Whale comes ashore at the Haven of Augustus. A Comet for many days together was seen at Rome.

308. A wonderful lightning fell from Heaven upon the Image of Severus, and blotted out three letters of his Name

against Niger, whom he beat three times, and then slew him at Antioch. Herod besiegeth Byzantium 3 years together.

Severus followeth the war against the Parthians. Satrahel coming to rule Scotland, kills many of the old Lords of the Kingdom. Constantinople taken by famine. Satrahel strangled by his servants. Brittain beaten by Severus. Albinus's head sent to Rome.

Scotland received the Faith about this time. The fifth Persecution began. Many from Jerusalem flee into the wilderness to avoyd the Persecution. The Romans wast Arabia. Strange Heresies broached by Praxeus.

Severus was then going to Britain, but never returned thence; 50000 of his Army die. Many of the Calidonians upon a Rebellion were massacred cruelly.



219. An Eagle flying, takes away the Cap of Diadumenus.

Sreames of fire and strange lightning seen at  
230. Rome. Armed men seen in Muscovia and Polonia. An inundation at Venice.

237. A blazing star seen at Rome, that extended it self a very great length, and was seen both to burn & blaze many nights together.

241. An Eclipse of the Sun, which (as my author saith) was so great, that it made the day to seem as dark as the night.

The Sun eclipsed totally. A great Earthquake, which

Diadumenus is slain within fourteen Months of that time. The Britains rebel, and invade the Roman Territories.

The Persians invade Armenia, and the Romans they wast the Roman Territories. Aleetus slain in Battle. King of Scots slain by his guard. The Emperor goeth into Persia, and is overcome

Maximilian cometh out of Germanie, and is slain by his own soldiers; his body given to be torn and devoured of dogs. Goths at this time became terrible to the Roman Empire.

Athirco of Scotland kills himself. Strange Heresies spread themselves. The Persian war initiateth. The Persian is vanquished and expelled Syria.

Gordian is slain by Philip. Philip dies, and Marcus is chose by the Senate, and dyeth within

caused the earth to gape so extremely, that certain Cities, together with their people, were swallowed up.

Great Thunder in the earth, with terrible darkness & an Earthquake.

257. The Sea overwhelmed many Cities in Europe and Africa.

This year there were many exceeding great Earthquakes, and darkness for many days together.

264. Spears also were seen in the Elements at Rome.

300. An horrible Earthquake at Tyre, which destroyed many Buildings, and an innumerable company of people. Many Mon-

five days: Next Servus Hostilianus is chosen; who dying, Philip the Arabian is chosen, and Eusebius calls him the first Christian Emperour.

The Goths take Chalcedon, and spoil it. They take Nice also. The sickness rageth in the Roman Army. The Goths burn the Temple of Ephesus; they enter Macedonia and Asia.

The Germans and Scythians mist the Empire. The French mischiefe Italy. Claud. Censorinus made Emperour in Italy, and slain there. Donald in Scotland usurped, and kept the Nobility in fear, threatening to kill their kindred whom he had took.

Dioclesian assumeth the name of Divine Honour. Many Christians are burned in a house at Nicodemia. The tenth persecution be-ginneth. 144000 put to death in Egypt, and 700000 banished. The

## An Chri. Prodigies.

## Their Effects.

sters were also  
born this year.

314. This year a  
Banner with a  
Cross seen in the  
Air, and divers  
Armies Fighting.

315. Penitents were al-  
so seen to hover  
in the Air in  
Spain.

This year was  
a hand seen in  
Lateran at Rome  
without a body,  
which in the  
sight of many  
men writ upon a  
wall, these words:

320. *Hodie venenum*  
*Ecclesie infusus.*  
To day he will  
pour Payson into  
the Church.

A Fountain  
ran with oyl in  
323. Italy. There was  
also a terrible  
Comet seen for  
many days toge-  
ther at Rome.

340. An Earthquake  
in Asia that o-

Persians and Goths wor-  
sted.

Two Councils cal'd and  
held this year; one at  
Arls against the Dona-  
tists: The other at Ancyra  
in Galatia, to restore the  
lapsed. Arius begins to  
brouch his Heresies, is con-  
demned by a Council at  
Alexandria.

Rome beautified by  
Constantine. Lamps and  
Taper-candles in the day  
time, used in the Church  
first. Constantine goeth  
into Gaul to appease a re-  
bellion of his Souldiers.  
French aid the Samartie  
against the Romans, and  
in a Battel kill 46000  
men.

Constantine and Li-  
cinius met at Chalcedon:  
Licinius is overthrowen.  
Octavian Fleet into  
Scotland, and by the aide  
of Fincomore recovers  
Britain. Licinius is put  
to death.

Constantine the Eldest  
is slain. The Siege of  
ver-

340. verthrew many Cities. A child of six months old Prophesies in Rome.

343. A great and terrible Eclipse of the Sun. And an Earthquake whose force was so great, that it overthrew many Cities in the East.

344. A great and terrible Earthquake that shook Antioch, and most of the Eastern parts, for a year together.

349. A great Earthquake that overthrew a City into the sea, all of it except the Church. Divachium fell with an Earthquake, and Rome was shaken three days and three nights together; together with divers Cities in Campania.

Nisibis is raised. Constantine raiseth forces against the Gauls; he subdueth them. Athanasius is exiled.

Paul banished. Hermodenes slain in a tumult. Constantius persecuteth the Clergy. Julius entertaineth Athanasius, and other banished Catholicks; the Arians are offended at it. Arrius his heresy spread at Antioch. A persecution in Persia. Constantius is beaten in Persia. The Heathen Temples shut up. Nisibis besieged again by Sapoors.

Constantius giveth battel to the Persians, and overcometh them; but his souldiers drunk with wine and beer, as well as with success, the Persians come suddenly on them, and make a great slaughter. Magnentius conspires against Constance, although he had once saved his life.

An Earthquake  
in *Persia*, doing  
very much harm.  
This yeer an Ox  
is said to have  
spoke in *Italy*.  
362. *Nicodemia* over-  
thrown with an  
Earthquake.

369. A great inun-  
dation or over-  
flowing of waters  
in *Sicilia*; and a  
general Earth-  
quake over the  
whole world

377. A Comet of  
wonderful great-  
ness, and another  
general Earth-  
quake in *Cicilia*.

This year ap-  
pears a terrible  
sign in the Hea-  
vens, in all parts  
like unto a fierie  
384. Pillar. And the  
River *Tiber* over-  
flows her Banks  
again.

*Vandamore* taken by  
*Julian*. *Constantius*  
maketh peace with *Sa-  
pores*, and shortly after  
dies. *Christians* persecu-  
ted. *Julian* to *Con-  
stantinople*, prepares for  
the *Persian* war, is slain  
at *Chresiphon* The Tem-  
ple of *Ap llo Dapa-  
neus* burnt.

*Romachus* defeateth  
*Angusian* and the  
*Picts*; He tyrannizeth,  
and the Nobles cut off  
his head *Valence* put-  
teth *Achananicus* to  
flight.

The *Scots* and *Picts*  
are set at variance by  
*Maximus*. The *Goths*  
turn *Arrians*; They wast  
*Thrace*, *Thessaly* and  
*Epirus*. *Gratian* killeth  
35000 *Germans*.

*Maximus* killeth *Gra-  
tian* treacherously, & pos-  
sesseth *Britain*, *France*,  
*Spain* & *Affrick*: *Van-  
dals* & *Lumbards* quarrel.  
*Priscillian* is executed at  
*Trevors* by *Maximus*, af-  
ter an appeal to him from  
the Council of *Bourdeaux*.

## An. Chri. Prodiges.

## Their Effects.

A new star in the He vens, that appeared in the form of a sword for forty days together. Armed men and Castles seen in the He vens at Greece.

392. Strange fiery Clouds seen in Constantinople. An Earthquake and great Hayl. A star like a sword  
430. seen at Rome. In many places hail-stones fell which were bigger then a stone of eight pound weight. A great snow, a great Eclipse of the Sun : other strange meteors.

This year the earth at Eutica, as if it had been sn-  
fiole, mourned for 7 days together with a horrible  
412. lowing. At Rome great flocks of Grasshoppers were seen in the Air.

Valentinian strangled at Vienna. Eugenius is made Emperour. Honorius wars against Eugenius. King of France slain in battel. Romans impose a tribute on the French.

Goths divide into two factions, and consume themselves with civil war Gildo killeth his children; is forced to flee, is taken and strangled. Temples and Idols destroyed. The Sybils Books burnt at Rome. Gaina the Goths General rebels, is taken and slain by the Prince of the Huns Alaricus  
454. wasts Pannonia and Dalmatia without opposition.

Arthaulphus warreth with the Vandals. The Spaniards Country parted between the Swedes and Vandals. Pelagius a Monk in Britain broaches his opinions. Heraclian is slain by his own Souldiers.

It rained blood at Tolosa. A Comet of wonderful Magnitude appeared in the Heavens this year. In Swethen a Dragon was seen flying in the Air.

Apparitions in the Heavens in England. Spears burning seen at Rome. Many earthquakes. Moon Eclipsed. A Comet this year appeared ten weeks together.

A great Earthquake in Rome, and in many parts of Italy; with terrible showres, and great storms of Hayl.

An Earthquake at Vienna; Wolves and other Beasts wander all the year through that City, and devour

*A great Famine in Constantinople. Pope Bassus dieth. The French bessege Archil-las. The Emperours make peace with the Vandals. Goths break peace with the Romans. The Britains war with the Scots.*

*This year Ælius is slain. Catigern and Horfa slain in Battel at Aylesford in Kent. The Britains beat the Saxons, and drive them into the Isle of Thanet. King of Goths slain.*

*The Goths wast Illyria. Brocok is slain in Italy by Ricimer. The Popes priviledge is obstructed by Hillarius a Deacon of Rome.*

*Ricimer aspireth, and being discovered fleeth to Milan; he proclaimeth war against the Emperour. Besiegeth Rome; killeth Arthemius. Lulitania and Burgundie*

*Pa-*

471. men. The Kings

Palace is consumed by fire.

In *Russia* Armies of men were seen in the Air.

483. An Earthquake also; and two wonderful blazing Stars appeared. A Rainbow encompassing two Suns.

This year there fell a great and fiery Dart from Heaven in *Affrica*.

507. And dark spots were also observed in the bodie of the Sun.

Wonderful lighting at *Antioch*.

An Earthquake at *Constantinople*.

Legible letters seen in the Air

529. at *Rome*. It rained blood in the Valleys of *Lucerna* and *Peidmont* four days together.

A famous Comet seen in the

wasted by the *Goths*.

*Gyles King of* 539. *Scythians* is slain; and *Clodius* taketh many *Circassians*. A persecution of learned men in *Affrique*. *Zosimus* giveth himself to rage and cruelty; he put many to death.

The Emperour gave the *Goths* money to depart his Dominions. *Clodius* warreth against *Alaricus* for Religion and killeth him. Italy wasted by a present 555. of 100 Ships and 8000 men.

The *Persians* war against the King of *Cochinchina* and the Emperour. The *Vandals* put the General to death. The *Jews* are suppressed. The Emperours General [Mundus] defeateth the *Gotes*, who waste *Thrace*.

The Emperour and the *Persians* break their rega. 570.



Effect  
Chri.

Prodigies.

Their Effects.

539. regal sign Sagittarius. And flocks of Ravens seen at Rome.

546. The Sea flowed up four miles into Thrace, and swept away many people. A very great Earthquake in Constantinople.

A fiery Lance in the Element appeared from the North to the East.

555. The Heavens seemed to open in France, and lights shined out for two hours space. An Earthquake shook Constantinople for six weeks.

570. At York in England the Fountains ran blood. Blood also fell from the Clouds in Lumbardie. In Kent a boy laughed in his

peace. The Persians take Antioch, and wast the Eastern Provinces. The Emperour purchiseth his peace. People ordered to pray toward the East.

The Emperour wars with the Lazii. The Goths setting upon the Romans at the siege of Septa, are all slain. Totilas besiegeth Rome, and taketh it: Belisarius recovereth it, &c.

The Ostro-Gothique war endeth in Italy this year. Narfes winneth Liguria and Venice from the French. The Romans rout the Persians at Phasido. The Jews and Samaritans persecute the Christians, and burn their churches in Cæsaria.

The Persians begin a war with the Romans. The Emperour entereth into a league with the Ethiopians against the Persians. The Huns break into Germany, and are expelled by the mothers

mothers belly;  
and at London  
Trees seemed to  
be on fire.

A great inun-  
dation in *Constantinople*. A Comet  
this year that  
blazed a Month  
together. In the  
River *Tiber* were  
seen a Dragon  
and many Ser-  
590. pents. It over-  
flows *Rome*. An  
infinite company  
of Grasshoppers in  
*Lombardy*. Many  
Locusts in *France*.

A horrible Co-  
met seen in  
597. *Constantinople*. The  
Elements seen to  
burn in *Poland*:  
A fiery Lance  
seen in the Hea-  
vens at *Rome*.

A grievous  
Earthquake in  
*Palestina*. A sign  
in the Heavens  
like a sword, fla-  
med thirty days

*French*. The Persians  
invade *Armenia*; and  
take *Antioch* and *Dar-  
ras*.

A famine so great  
in *Britain*, that the people  
assembled themselves  
together in flocks to  
kill themselves into the  
*Romanus* gaineth from  
the *Lombards*.

Plague so great  
in *Rome*, that 800  
fell dead in an hour.  
the time of *Procopius*.  
*Antharis* is poisoned.  
*Papia*. *Huns* invade  
*Europe* and *Thrace*.  
Emperor goes against them  
but is forced to return.

Pope *Gregory*  
deems many Captives.  
The *Slavi* waste *Thrace*.  
The *Britains* and *Scots*  
invade the *Saxon*.  
*France* and *Poland* are  
miserably wasted.

*Brunchild* a Daughter  
of *France*, found  
guilty of the death  
of Ten Kings; she is try-  
ed by the hair of the beard  
and by Arms to win

An. Chri.      Prodiges.      Their Eff. & ts.

618. together. A Comet appeared for a month together, and was seen at Hierusalem.

An Earthquake at Antioch Horsemen seen in the Air in Muscovia.

639. And blood rained at Naples.

A wonderful Storm at Constantinople that spoiled Fields and Gardens. A fiery Dragon seen in the air there also.

This year there appeared so horrible a fire, and a Rain-bow in the Element, that many men cryed out the world was at an end.

674. Rain with Thunder and lightning which slew both men and Beasts in Italie.

horses, and torn to pieces. Romans and Persians at odds. The Emperour defeated in Thrace.

The Saracens become Lords of all Mesopotamia. Sigebert the East-Saxon dieth. Dagobert becomes the sole Monarch of France. The Pope looseth his treasure by the Exarques.

The Saracens invade Isauria, and for a great sum of money grant the Emperour a peace for two years. The Pope imprisoned at Constantinople. He is banished and starved.

The Saracens besiege Constantinople seven years, and at last 20000 of them are slain; their Fleet is fired by Carrinicius, who revolteth from them. Bamba warreth against the French. Egbert of Kent dieth. Lothaire slain with a Dart. The Visi-Goths overcome the Gascoigns.

*An. Chri. Prodigies.**Their Effects.*

A very great  
Comet at Christ-  
mas neer the  
Constellation  
which is called  
687. *Virgilie*. Mock-  
Suns seen in Eng-  
land.

In *Campania*  
Wheat was rained  
from Heaven, al-  
so Barley and  
Poulse in other  
parts of *Italy*.  
722. Two Comets of  
great Magnitude  
were seen in this  
year.

In *England* a  
most prodigious  
Hail Fire seen  
to flame in the  
735. Heaven at *Rome*.  
An inundation at  
*Constantinople*.

Oyl rained in  
*Spain*. A Comet  
in the fashion of  
a Sword seen this  
year. Crosses fell  
from heaven up-  
on mens gar-  
746. ments, An Earth-

Great controversy in  
*Rome* about a new Pope.  
King of Scots slain by the  
Picts. The Emperor de-  
feateth the Sclavi. Ken-  
win the west-Saxon di-  
eth.

The French recover  
many of their possessions.  
They goe into Germany,  
and subdue the Bavari-  
ans and Almans. Italy  
began to chuse them-  
selves several Dukes this  
year.

The French enter the  
Territories of the Goths,  
and destroy their Castles.  
The Lombards aide the  
French, and expel the  
Romans from the siege  
of Bononia. Pelagius  
die h.

A Pestilence in Con-  
stantinople for three  
years; which devoured  
so many, that they wan-  
ted men to bury their  
dead. Selred the East-  
Saxon slain. Emperors  
beats the Saracens at  
quake

An. Chri.      Prodiges.

Their Effects.

quake in *Palestina*.  
Fire rain d in  
many parts of  
*France*.

In the month  
*September* this  
year there hap-  
ned a very great  
ecclipse of the Sun.

761. A blazing Star  
in the East for  
many days toge-  
ther.

A great Eclipse  
of the Sun. Ar-  
mies of men seen  
in the Heavens

778. at *France*. It this  
year rained blood  
also. Earth and  
ashes fell from  
Heaven at *Rome*.

794. The River over-  
floweth its Banks,  
and doth much  
prejudice. A very  
great Earthquake  
in *Crete* and *Con-  
stantinople*.

The Sun and  
Moon this year

*Cyprus*. The Huns Ge-  
neral slain in *Transyl-  
vania*.

*Ethein* of *Scotland*  
invadeth *Northumber-  
land*, and is slain. A  
rebellion in *Galloway*.  
The *Bulgarians* invade  
the Empire. *Dominico*  
deposed by the *Venetians*  
for his tyranny; his  
eyes put out.

*Telerick* the King of  
*Bulgaria* is expelled by  
his people. *Ethelred*  
leaves *England*. *Alf-  
wald* is murdered by  
*Siga*. The *Spaniard* a-  
gainst the *Moors*; they  
are aided by the *French*.  
The Emperor slays  
6000 men of the *Sara-  
cens*.

*Alphonfus* killeth  
70000 of the *Moors*, &  
taketh *Lisbon* from  
them. The *Danes* invade  
*England*, but all of  
them almost perished. The  
*Armenian* Legions re-  
bel.

The *Moors* expelled  
- *Barcinoe*. The *Pets* wast  
Eclipsed

eclipsed contrary  
to Nature. Armies  
of men appear in  
808. the Heavens. Mer-  
cury seen in the  
sun like a black  
spot. Blood rain-  
ed in Holland.

A great and  
wonderful storm  
of rain fell, that  
rotted all the  
Corn in the  
Fields; and in-  
undations that  
hindred the Coun-  
treymans sow-  
820 ing. Fiery appar-  
itions often seen in  
the Elements.

Sparks of fire  
like stars were seen  
to run up and  
down the Hea-  
840. vens. A Comet  
appeared in ♄. A  
great Eclipse of  
the ☉. Swarms  
of Bees in West-  
chester in England.

This year was  
prodigious for  
many Earth-

Scotland. The Bulga-  
rians kill 6000 Greeks,  
and take Sardis. The  
Danes subdue Frizia.  
The Saracens disperse  
themselves into divers  
places under six Prin-  
ces.

Emperour sends three  
Armies against the Hun-  
garians. A great Fa-  
mine and Pestilence in  
France. King of Eng-  
land slain by the East-  
Angles. Asia is wasted.  
Constantinople be-  
sieged. Regner King of  
Denmark expelled.

The Saracens over-  
come by the Emperour.  
Danes invade England,  
and do much mischief  
there. The Moors waste  
Italy, and are expelled.  
The Saracens take A-  
morium, and many  
Captives. Lothair wars  
with his Brethren, and  
100000 men slain.

The people of Toledo  
and Corduba rebel.  
The Scots overcome the  
quakes

An. Chri.      Prodiges.

Their Effects.

quakes, Hayls, and whirlwinds; and many wonderful Thunders and Lightnings, that happened in most parts of the world.

Great Hayl and Thunders and Lightning at Rome. Lightning burnt a Church  
870. at Worms. An Earthquake in England.

The Sun so much obscured, that the Stars appeared in the sky in the day time.

882. An Earthquake in Normandy. A blazing Star this year which was Vertical to Spain.

Four Rainbows seen at once in Scotland. Fiery Torches seen in the Air. Many great Floods in

912. Saxony. A great

English, who aided the Picts. The Danes enter the Thames with 250 ships. They take Canterbury and London, and expel the King.

Danes expell'd Holland. Saracens expell'd Ancona. They war against the Persian. The Danes land in Fife, and challenge Pictland for their King.

Britains invade Scotland, Constantine their King is killed. Saracens break into Italy, and are expelled by the Emperour. The Sclavi wast Austria and Bavaria Guido rebels, and joyns with the Saracens against the Emperour.

Vandals invade Greece, and many Cities become their Tributaries. Saracens take Calabria, and many Cities in Italy. The Emperour sickneth and dieth, 'tis  
E 3 Co.

Comet and stars  
were seen to run  
glittering to and  
fro in the heavens

Divers mock-  
suns seen in Italy  
923. and Spain. A win-  
ter wonderful for  
the excess of  
cold.

The Sun ap-  
pears for certain  
days together as  
940 if it bled. Three  
Comets for a  
fort-night toge-  
ther were vertical  
to Germany. An  
Earthquake in  
France.

This year pro-  
duced many  
strange Prodigies;  
As that wonderful  
Hayl at Oxford  
956. in England Strange  
lightning killing  
many Priests in  
France. Mighty  
Thunders and  
tempests, &c.

Fire falls from  
Heaven. A great

thought for his losses to  
the Hungarian.

Emperour subdues the  
Vandals, and waists their  
Country The Pope is  
imprisoned and strang-  
led. The Scots assist the  
Danes, but are over-  
come.

Gonsalvus poysoneth  
Sancho with an Apple.  
The Russians in a mali-  
cious manner persecute  
the Christians The  
French King and the  
Emperour reconcil'd :  
divers Conspirators a-  
gainst the Emperour ex-  
ecuted.

Hungarians invade  
the Emperour ; are re-  
conciled to him. Bishop of  
Salzburg calls 100000  
Hungarians into Bava-  
ria ; they are all slain  
there, and the Emperours  
eyes pluckt out. The  
Italians war with the  
Pope.

The Empress with  
Zimisces conspires the  
Earth-



## An Chri. Prodigies.

## Their Effects.

- Earthquake in France. A Comet also appeared. Crosses from Heaven fell upon mens Clothes.
968. Wonderful encrease of vermine, as of Rats and Mice.

- An Earthquake in Scotland. Armies of fire seen a whole night together in the air.
979. This year also, there was one born in Rome having two heads.

- Fire rises out of a River (saith my author) and burns many places in Rhene.
992. In Spain three swords appeared in the Heavens like fire.

- In Lorraine, a Fountain of water turned into perfect blood. A Comet very horrible to behold, casting out flames on every side.
- 1002.

death of the Emperour. Besla overcomes Leo Phocas, who rebels in Asia, and sendeth him and 100 of his confederates into Chios. Donald murdereth the King of Scotland for refusing to pardon a Thief of his acquaintance.

Harold King of Denmark is slain by an Arrow. The Danes land in Scotland, and waste divers places: the Scots put them to flight. They land in Kent, and spoil the Isle of Thanet.

The Duke of Bavaria dieth. The Danes invade England with a very great Fleet. The King of Denmark is slain by one of his servants.

The Danes being worsted at Oxford, fly to Church, and are there burnt. Otho poison'd with a pair of Gloves. A Marques banished the Court, & afterward slain.

1022. Swarms of Locusts in France. Milk rained at Rome. A very great Eclipse of the Sun. This year there was such unseasonable weather, that many dyed through too much heat.

1043. A multitude of snakes were seen this year at Rome. Five Suns at once appeared in England. *Stella Crinita*, or an hairy Comet very great, appeared this year.

1058. A great encrease of Rats and Mice. Stones of a mighty greatness mixt with Hayl, fell from Heaven and killed many. Two blazing stars this year vertical to Poland.

Three Suns seen at Naples. A

Divers Polonians rebel against the Christians. The Emperour overcometh the Greeks in Italy. Bodeslaus of Bohemia loofeth Cracovia. Polanders subdue Russia, and make it Tributary. The Vandals wast Saxony, and take Brandenburg.

The Emperour overcometh the Russians, who invade his Territories. A great Famine in Germany and France. The Prussians invade Polonia; and there are 15000 slain, and 20000 taken. The Irish and Welch enter Severn, and do a great deal of harm.

The Saxons rebel against the Emperour. 26000 are drowned in a Pitfal, by the stratagem of two Bishops in Holland, as they came against the Earl of Flanders. Russians rebel in Poland, are reduced by Boleslaus.

The Emperour deposeth the Pope; and the

## Aa.Chri. Prodigies.

## Their Effects.

fiery dart ran up  
and down in the  
1076. Heavens. In Italy  
women appeared  
in the Air, of ad-  
mirable shapes,  
which mightily  
amazed the be-  
holders.

A great inunda-  
tion in Italy. Four  
Moons at once in  
France, seen also  
1086. in England. Many  
raine fowl became  
perfectly wild.

A fiery dart in  
the Heavens, that  
through its vio-  
lence flew from  
North to South.  
1094. A great Earth-  
quake in England.  
Horrible noises in  
the ground, with  
strange groan-  
ings at Rome.

This was a year  
very remarkable  
for Monsters. Sy-  
racuse shaken with  
an Earthquake.

Pope the Emperour;  
and also excommunicateth  
him. The Turks take  
Rhodes and Cyprus.  
The Hollanders over-  
come the Frisons. Nor-  
thumberland in Eng-  
land wasted.

The Saxons defeat  
the Emperour. The Tur-  
kish Emperour dieth.  
The King of England  
dieth. Edmund and E-  
thelred banished by Do-  
nald their uncle. They  
dy in England.

The King of Poland  
envied by the Nobles,  
causeth many of them to  
be banished. Piedro of  
Spain taketh Osca, and  
killeth 30000 Moors.  
The English invade  
Normandie again. Bre-  
tislau obtayneth the  
Kingdom of Bohemia  
by the aid of the Hun-  
garians.

Conradus dieth in I-  
taly. The Russians in-  
vade Polonia, and are  
exped by Boleslaus. In  
England the Earl of

† 1101. Three Suns, a sword, and crown seen in *Germany*, in the Heavens. A Comet of wonderful greatness.

Fiery Armies in the Heavens seen in *Germany*. Many

1116. Earthquakes, and very great whirlwinds.

A very great inundation in *Flanders*, *Holland*, and

1135. *Fretzland*. In *England* a great Earthquake. Great whirlwinds in *France*. The light of the sun & moon (*ad visum*) fails.

Great Thunders at *Rome*. An Earthquake in *England*. Several bowls of fire seen in the Heavens.

1147. A multitude of small wormies. Blood rained. Strange lightning in *Rome*.

*Shrewsbury* warreth against the King. *Earl of Flanders* takes *Cambray*: a League between the English and the Scots.

*Earl of Campeign* rebellith; is aided by *Henry*. *Bruges* in *Flanders* burnt. *Polonia* wasted. The Emperour excommunicated by the Pope.

Many people perish in *Flanders*. *Judea* miserably wasted by the Infidels. King of *England* surfeits of *Lampreys*, and dies. *Paldwin de Redvers* so tifies *Exeter* against *Steven*: Is taken and banished.

*Lewis* of *France* with an Army invades *Syria*. He is taken prisoner by the Greeks; rescued by the King of *Sicily*. *Alphonfus* of *Spain* taketh *Lisborn* and *Saint Iren* from the Moors. The King of *Sweden* slain.

## An. Chri.      Prodigies.

## Their Effects.

A very great pillar of fire appeared in the Heavens in Germany. A great Eclipse of the  
 1158. Sun. Two Dragons seen to fight in the air in Swedenland.

In this year there appeared three Suns and three Moons besides the true ones.  
 1169. There hapned also a very great Earthquake.

A wonderful inundation in England.  
 1178. Two Armies were seen in the Heavens in Italy to fight a fierce battel. An Eclipse of the sun this year.

This year a very great Eclipse of the sun : A great Earthquake also. An Eclipse of the Moon likewise, and armies

The Emperour goeth against the Armenians. The Pope submitteth to the Emperour : Repenteth thereof, and excommunicateth him. Venetians deny aid to the Greek Emperour against the King of Sicily.

Syraconus killeth the Sultan of Egypt. English invade Cumberland. Catana in Sicily destroyed, with 19000 people, by an Earthquake. The Romans raise Alba.

English and Scots Quarrel. The Spaniards take several Places from the Navarres. Miscelaus by the help of Casimir, recovereth his Patrimony in Polonia. Wars between the French and the Flemming.

The Moors defeated by the Spaniards, and their King slain. The greatest part of Bruges burnt. Baldwin King of Jerusalem (the fifth of that name) poysoned by his

in

in the air envi-  
ron'd with fire,  
seen in Greece.

Great Stones  
rained from Hea-  
ven. An Earth-  
quake in the East  
which overthrew  
1198. many cities. Blood  
rained in England.  
Two fiery swords  
in the Heavens  
seen in Spain.

A Comet ap-  
peared for 18 days  
together. Shapes  
all bloody were  
seen in the Hea-  
1212. vens. A star with a  
Cross, and a half  
Moon seen in Ita-  
ly.

A great Eclipse  
of the Sun,  
strange sights in  
the Moon, viz.  
she (which of her  
self is Globular)  
appeared with six  
1234. squares. The sun

mother. A rebellion in  
England. The Greeks  
loose 70 Sail of Ships by  
Pyrats.

Castile and Arragon  
invade Navarr. The  
Sultan of Iconium  
swallowed of an Earth-  
quake. Harold Earl of  
of Cathue in Scotland  
cuts out the Bishops  
tongue, &c. And the  
King puts out his eyes,  
and hangeh him, and  
causeth his Male children  
to be gelt.

The Spaniards slay  
200000 Moors. The  
Pope giveth England to  
Philip of France; who  
striveth for it. The  
Flemmish with the Eng-  
lish take 300 sayl of  
ships from him, and burn  
100 more. The King of  
Arragon slain.

King of Bulgaria puts  
out the Emperours eyes.  
Vienna subjected to the  
Empire. The Latines  
besieged in Constanti-  
nople, but relieved by  
the Venetians. The King  
of England and his

dark

## An. Chri. Prodigies.

## Their Effects.

darkened so much, that the stars were seen.

1243. A great Comet fearful to behold. A hill of an immense magnitude removes out of its place. A noyse like Trumpets in the air heard in Italy.

1255. A great Comet appeared. Strange lightning from Heaven. The sea overflows in many places of England, Dismal and strange noises heard in the air.

1277. A very great rain at Rhene. A sky at midnight as bright as the day, in Poland. Four suns in Russia. An Earthquake in England.

A great Earthquake in Italy. A Comet of notable greatness seen this

Nobles quarrel, but are reconciled. The King of Poland dyeth.

A great Plague in Greece. A miserable Famine in Constantinople. King of the Cumans slain. The Infidels take Hierusalem, and slay many Prisoners.

The Geneveses take Venice, and are expelled again. Duke of Lithuania invadeth Massovia and Prussia. Five petty Kings of the Moors expell'd Spain. Venetians take Padua. Eccelin comes thither, and kills 12000 Citizens.

The Turks win all the lesser Asia from the Greeks. The Pope is slain by a fall. Emperour kills 14000 Bohemians. The King of England forceth Wales to a Peace.

The Norwegians invade Denmark for the Queens Dowry. Hungaria wasted by the Cuyar

1285. year. A great swarm of divers coloured flies, and an inundation in England.

Launces and Darts of fire seen in the Heavens. A great snow. A Comet of wonderful mag-

1300. nitude. In Germany, armed men and horses were seen in the air.

An Earthquake in England. The Elements seem to burn many days together. A boy born with four arms and two bodies.

In England for six houres together, the sun appeared as blood.

1322. In Germany a great Earthquake. Two Crosses appeared in the Heavens. And there appeared a fiery Circle about the sun.

mans. Helvetians war against the Emperour, they are subdued. The King of Sicily dyeth.

The English beat the Scots. The Turks invade the Empire, and do great mischief there. The Pope writes himself universal Lord in Spirituals and Temporals. Flanders is invaded, and many Nobles taken prisoners.

Polonians subdue Pomerania. Rhodes is taken from the Turks. Robert Bruce wasteth Scotland, and expels the English. Earl of Cornwall banished. The Emperour burneth Brixia.

The Scots oppose the King of England, and put him to flight. The King of Bohemia taketh Silesia, and divers places in Lusatia. The Emperour is taken in battel, and is imprisoned three years.



This year there were two Comets together, one of which continued four moneths; the other but  
 1337. three. Blood rained in *Rome*. Wonderful flocks of Crows and Daws seen in *Germany*.

Divers mock-funs appeared this year. The Heavens seemed to  
 1348. burn. There were divers small beasts rained from the Heavens in the Eastern parts of the world.

In *England* there were armed men seen in the Heavens; and fiery Launces in *Italy*.  
 1365. Grasshoppers cover *Switzerland* like snow.

A Comet with a beard seen in the Heavens ma-

The *Lituanians* burn themselves, their wives, children and goods, to avoid the taking. The French burn *Southampton* in *England*. The *Scythians* wast *Thrace*, and take many captives. King of *Sicily* dieth.

A great Plague in *England*. The English beat the Scots, and recover much from them. *Polanders* conquer *Russia* fully. A great Plague in *Venice*, which consumeth many people. The English do much spoile at *Lowthian* in *Scotland*.

The *Russians* which rebelled in *Poland*, are subdued. King of *France* expell'd his Kingdom. The King of *Swevia* taken in batt.l. The *Turks* expel the Christians from *Adrianople*.

11 Gand 5000 houses burnt. 17 Towns in *Flanders* drowned. Too

## An. Chri.      Prodigious.

## Their Effects.

ny nights together. Grasshoppers  
 1376. spoyl France. Inundations in Germany. A very great Earthquake there.

A blazing fire in the Heavens which burned for two Months together. At Oxford the Image of a head spake thus, viz. *Caput decidetur; Caput elevabitur; Pedes elevabuntur super caput.* The head shall be cut off: The head shall be lift up: The feet shall be elevated above the head.

A running River in Bedfordshire in England  
 1399. divides it self. A blazing Star this year, that shot wonderful beams of fire from it.

Christians kill 2000 Turks in Bosna, by stratagem. The French burn Rye and Hastings, and take the Isle of Wight. The Scots burn Roxburg.

A great Sedition in Oxford among the Scholars; many of them dislike the Government. An Army of 40000 raised by the Duke of Gloucester, Earles of Warwick, Darby, and Nottingham, with 50000 Christians, slain in the plains of Casovia. Very great Factions in France.

Scotland wasted by the English. The Frisians rebel in Holland. Sigismond executed 32 of the Nobles in Hungary. The Pope imprisoned by the King of France. The Duke of Hereford being Banished, returns into England.

Strange

An. Chri.

Prodigies.

Their effects.

Strange Prodigies this year in Britain : A Dragon encountring a Lyon in the Air. Armies of fire seen fighting and overcoming in the Heavens. An Eclipse of the sun.

1415.

Great snows in Germany. A mighty Earthquake in Italy. A Winter wonderful for cold to all parts of the Northern Countries.

1428.

A Comet of mighty magnitude in Poland. Swarms of Bees in England go a progress. An Earthquake in Hungaria.

1439.

1484.

An Earthquake in Naples. A wonderful snow in Germany, and fiery darts seen in

The English and the French fight: the French loose 20000 men, 10000 kill'd upon the place, and other 10000 taken. Pope Gregory dies. English invade Normandy. King of Spain sells the Canaries to the King of Sevil. The Valentians made tributary to the Turks

Danes spoil 30 ships of great value that belonged to the Vandals and Hamburgers. The Turks take Thessalonica from the Venetians. The English lose much in France.

Emperour goeth against the Turks, and dieth. Polanders waste Silesia. France twice beaten by the English in Normandy. The Marshal of France burnt for sorcerie. King of Bohemia dieth.

The Tartars invade Podolia, and are expelled. English invade Scotland, but are repelled. Huniades de-

the

the skie. The sun  
is this year E-  
clipsed

In England three  
suns appeared. A  
mighty Tempest  
1460. at Venice. In Po-  
land there was  
seen (saith my au-  
thor) an Image of  
Christ crucified,  
with a sword, to  
pals along the  
air, from West to  
South for two  
hours.

Hail of won-  
derful greatness  
fell at Rome, the  
stones whereof  
weighed 8 ounces.  
1470. In Germany Hail-  
stones fell as big  
as Goose eggs.

The Sun dark-  
ned without an E-  
clipse. Flocks of  
Grashoppers in  
1478. Italy. A glorious  
star seen to run  
along the Firma-  
ment. Armies  
in Switzerland.  
Fighting in the

feateh the Turks in  
Russia. The Vatican  
Library erected.

King of England is  
taken at Northampton.  
Venetians war with the  
Turk. The Civil war of  
France begins. The war  
continueth in Germany  
about the Archbishopricke  
of Mentz. A rebelli-  
on in France against  
the Queen, for the Princes  
death.

The Turks take Sa-  
botz in Hungary. They  
waste Germany. King  
of Sicily, with the Ve-  
netians, war against the  
Turks. The Veneti-  
ans spoyl Lesbos, and  
Pergamus.

The Turks waste Ca-  
rinthia. And the Tar-  
tars waste Podolia. The  
Hungarians defeat the  
Turks, and take 30000  
Captives from them.  
The Inquisition institu-  
ted in Castile against  
the Moors and Jews. 1510  
The Transylvanians  
Air

Aa, Chri.

Prodigies.

Their Effects.

Air this year also.

Great inundations in England. An Eclipse of the sun. A great Comet; three suns in Poland. Another Comet lasting two months. In Rome the skie was seen to be on fire many nights together.

A great fiery Dragon and of monstrous shape seen at Lucern. 1502. A Comet for 18 days together in Poland. An inundation in Germany.

'Tis strange to relate! for in this year (saith my Author) there fell twelve hundred stones from Heaven, some weighing sixty pound, others more, viz. 1510. 120 l. which (if true) serves as

overcome the Turks.

The English go against the French. The Jews expelled Spain. The King of Poland dyeth. The Ginthoys rebel in Flanders. The Hungarians enter Asia, and return thence with much booty.

Turks take Modone, and many other places from the Venetians. A Rebellion in France. The French and Spaniards expel Frederick from Naples. The Turks destroy many of the French, Spaniards and Venetians.

The Lubeckers waste Denmark. King of England goeth into France, and besiegeth Turwyn. Bajazet the Turk is poisoned. The Spaniards take Tripolis. They win in Navarre. The Lubeckers waste the Danes at sea. The Switzers invade France,

G

a

*An. Chri.**Prodigies.**Their Effects.*

a good Argument  
to prove the other  
Planets habitable.

Three suns with  
a Rainbow seen  
1521. at Vienna. A great  
burning Torch  
suddenly after. A  
Circle and Cross  
appears with the  
Moon. A burning  
Beam in Germany.

A very great  
Comet that passed  
through Cancer,  
Leo, and Virgo,  
was visible to all  
1530. Europe. A very  
great inundation  
in Holland.

A bloody star  
and Cross were  
seen flying in the  
air. Armed men,  
swords and fune-  
rals were seen to  
walk in the air  
1539. in Germany. A  
blazing star this  
year.

Corn rained  
from Heaven in

and do much mischief  
there.

Venetians aid the  
Hungarians against the  
Turks. The French  
loose Milan. English  
and French quarrel.  
Emperour invades Pi-  
cardy. King Henry  
the Eighth writes against  
the Pope

In Holland 401 Pa-  
rishes drown'd, with all  
their people and cattel.  
The Turks take Buda  
in Hungaria. Cardinal  
Woolsey dies. The Clergy  
fined (and paid) to  
the King 100000 l.  
for divers misdemea-  
nors.

A great fire in  
Constantinople, which  
burnt the Goal, and  
consumed 700 Prisoners  
therein. The Irish Invade  
the English and are bea-  
ten. The Ganthois muti-  
ny, and behead their Ma-  
gistrates.

Great troubles at An-  
twerp. The sweating

Ca.

*An. Chri. Prodigies.**Their Effects.*

*Carinthia.* Three  
suns seen in Eng-  
land. An earth-  
quake, and bowls  
of fire seen in the  
1550. Elements. Ar-  
mies of men seen  
in the air in Sax-  
ony. The sun seem-  
ed to cleave in  
sunder.

An Earthquake  
in Constantinople.  
1562. Clashing of wea-  
pons in the Ele-  
ments, and armed  
men seen there.  
Much thunder in  
England. Five suns  
seen in Holland.

Many Locusts  
in France. The  
Heavens seem all  
on fire in Hunga-  
1568. ry. In England  
(when the true  
moon was under  
the earth) appears  
a moon and a  
cross, with a re-  
fulgent star at the  
top thereof.

*sickness in England.*  
*the French war with*  
*the Emperour.* The  
Duke of Somerset in  
England executed for  
Fecory. The Queen of  
Swevia dyeth. Th Py-  
rats carry 6000 Cap-  
tives out of the Isle of  
Gaul, near to Malta.

English take many  
Towns in France. A  
great plague in Eng-  
land. Muscovites in-  
vade Livonia, 9000  
slain at Dreux in Nor-  
mandy, among which  
the King of Navarr.  
Danes and Lubeckers  
invade Swevia Polan-  
ders beat the Livonians.

Third Civil war in  
France. King of Swed-  
land deposed and im-  
prison'd. Prince of  
Conde taken, and shot  
to death with a Pistol.  
Earls of Northumber-  
land and Westmore-  
land rebel. Selymus  
invadeth Cyprus. The  
Polanders and Danes  
fight at Sea.

*An. Chri. Prodigies.**Their Effects.*

A fiery Dragon  
and great troops  
of Ravens flew  
through the air in  
Germany A great  
tempest in Bohe-  
mia. An Earth-  
quake in Holland.  
Armies in the  
heavens seen at  
Antwerp. Two ar-  
med men in G-  
derland seen in the  
air.

An Earthquake  
in Eng and A Co-  
met of very great  
magnitude ap-  
peared Armies of  
men seen in the  
air in France.  
1602. Swarms of Grass-  
hoppers in Ger-  
many

Fiery Darts and  
Launces seen in  
the heavens. Four  
Crosses seen at  
once in the air in  
Spain: Very great  
thunder and an  
Earthquake there  
also

Divers mock-

Polanders take Livo-  
nia and Polotia from  
the Muscovites. Popish  
Clergie expelled An-  
twerp by the people.  
The Emperour prohibiteth  
the protestant Religion at  
Aken. Braniburg Castle  
built by the most noble,  
and ever to be honoured  
Tycho Brahe.

Spaniards invade  
Ireland, but beaten  
thence. Swedes att mpt  
Livonia in vain. Bas-  
tard killeth the Tran-  
sylvanian, and killeth  
the Vayvod of Vala-  
chia. The Turks loose  
Alla regalis, and 60000  
men. Qu. of Engl dyeth.

Danes war with the  
Sweds. Persians invade  
Babylon, and kill 20000  
men. King of France is  
slain. Polonians over-  
come the Muscovites.  
100000 Morisques ex-  
cel'd Spain.

Archbishop of Spala-  
luns



*An. Chri. Prodigies.**The Effects.*

suns in the West  
 of *England*. An  
 inundation in  
*Holland*. The shape  
 of an Elephant in  
 the air seen in  
 1616. *Germany*. A Lyon  
 was heard (as my  
 author saith) to  
 roar in the air.

Three suns ap-  
 peared at *Heidel-  
 burg*. An Earth  
 quake in *Italy*.  
 Many prodigious  
 lightnings & rains  
 1622. in *France*. Circles  
 seen about the  
 sun and moon in  
*England*.

Two Armies  
 were seen to fight  
 in the air in *Po-  
 merania*. A great  
 fiery beam in  
*France* seen in the  
 1627. air. An Earth  
 quake in *Eng-  
 land*.

An inundation  
 at *Rome*. Five  
 moons seen in  
*Normandy* at once  
 1635. *Italy* this year

to into *England*. Ve-  
 nerians war with *Fer-  
 dinand of Austria*. *Hol-  
 landers* beat the *Spa-  
 niards* in the *South Sea*.  
 The *Tartars* invade *Po-  
 dolia*, they burn four  
 cities, and see Villages,  
 and carry with them  
 thence much booty.

The *Jesuits* and *Pa-  
 pists* expel'd the *Nether-  
 lands*. *Duke of Brunf-  
 wick* lost his Arm in  
 battel. A great dearth in  
*Moravia*, and *Silesia*.  
*Bergen* in *Norway* al-  
 most consumed by fire.

*Polanders* recover  
 many places from the  
*Tartars*. *Persians* beat  
 the *Turks*. *English*  
 take the *Ile of Ree*, and  
 loose it again. The *Hol-  
 lander* beats the *Spa-  
 niard* in the *Indies*.

A *Sickness* at *Rome*.  
*Division* in *Scotland*  
 about Religion. *Hollan-  
 der* and *Spaniard* fight  
 at Sea. A great *Plague*  
 brought

brought forth many monsters.

1638. Six suns seen in Cornwall at once: several apparitions of men in the heavens, preparing to fight with each other; also Navies of ships in 1639. An Eclipse of ☉.

1645. Many apparitions this year seen in the North of England. Divers *Parelia's* or mock-suns. An Eclipse of the sun in ♏.

1652. A great Eclipse of the sun. Two of the moon. A two-handed sword seen in the air in Cheshire. Armies of men encountering each other in the air, seen in the North. A Comet in ☿ and ♀.

1654. An eclipse of the sun. An Earthquake in the West of England. Appa-

at Venice. The Spaniards beat the French.

Scots begin to rebel against England. The King goes in person to appease them. They rout the Bishops, and turn high Presbyters. The Hollanders beat the Spaniards Fleet. The Irish massacre the English.

All England together by the Eares. The Civil war prevailth. The Scots return home again in 1646. The English go into Ireland, and subdue it.

The English subdue Scotland, And beat the Dutch at Sea. They beat the French at Sea this year also. The Lord General Cromwel in 1653. made Lord Protector of all Britain and Ireland.

The King of the Romans, and the Pope of Rome, dies. English take Jamaica, and war ritions

## An Chri. Prodigies

## Their Effects.

ritions in the air  
in the North of  
**England**. A very  
great rain in Bo-  
hemia.

1656. An Earthquake  
in **Cheshire** doing  
much harm, viz.  
sinking the ground  
and rending up  
many Trees by  
the roots, to the  
great damage of  
the Country. In  
November, 1656.  
A fiery Dragon  
seen in the air in  
1658. **Scotland**. In 1658  
August, A great  
Whale came up  
to **Greenwich** near  
**London**: a thing  
seldom known be-  
fore.

- 1659 A very great  
inundation in  
**Holland**, drowning  
36000 acres of  
ground. A great  
eclipse of the ☉

with Spain. English  
and Swedes unite. Car-  
dinal Ghisi made Pope  
in 1655. The Poles routed  
by the Swedes.

The English land in  
Flanders, and take Mar-  
dike from the Spaniards;  
they grow angry thereat,  
and wars between them  
grow high. King of  
Denmark twice inva-  
ded by the King of  
Sweden. In 1658.  
Dunkirk taken by the  
English. Oliver Crom-  
wel dies. Richard Crom-  
wel confidently succeeds  
him in Government, as if  
it had been his just due:  
Nay, the people of Eng-  
land send such sugred  
Addresses to him, that  
he believed himself to be  
what they flatteringly  
stiled him. King of  
Sweden looses much,  
and dies.

In May 1650 The  
long Parliament return'd,  
turn'd out Rich Crom-  
wel: then turn'd out by  
Lambert and others  
themselves. A Committee

64 in

## An. Chri. Prodiges.

## Their Effects

in *Scorpio*, Nov. 4.  
 Lofty and strange  
 unwonted winds.  
 An Earthquake in  
 1660 *Naples*. Great  
 rains in *France*.  
 An inundation at  
*Blackwall* London,  
 overflowing many  
 acres of ground.

Armed men  
 said to be seen in  
 upper *Hungary*,  
 several times in  
 this year.

1661 An Earthquake in  
*Moldavia* doing  
 very great harm;  
 several streames  
 of light seen in  
 the Air in *Cra-*  
*sovia* many nights  
 together. The Sun  
 eclipsed in the  
*Equinoctial* signe  
*Aries*, in the day

of Safety set up. Lord  
 Gen. Monck troubled to  
 behold the confusion of  
 the English Proceed-  
 ings, marches out of  
 Scotland, and (after  
 the Committee of Safety  
 was fallen) brings in the  
 secluded Members. The  
 Long Parliam. dissolved.  
 They call another, which  
 Restores his Royal Ma-  
 jesty King Charles the II.  
 to his just Rights and  
 Priviledges; whom God  
 preserve with a long and  
 happy reign over us.

Great differences be-  
 tween the Emperor, and  
 the Electoral Princes,  
 ready to turn all things  
 (among them) into confu-  
 sion. The grave Spaniard  
 and the valiant Portugal  
 engaged in a very great  
 War; the Portugals with  
 the help of the English  
 worst the Spaniards. Earl  
 of Argile beheaded in  
 Scotland, and some for  
 Treason executed in Eng-  
 land.

time, visible to all  
Europe.

This year I have heard  
or read of but very  
few Prodigies, say-  
ing

1662 The small Inun-  
dation in *Holland*,  
and the terrible  
winde that hap-  
pened with us in  
*England*, so re-  
markable and  
prodigious, that  
the like hath  
scarce bin known  
in this last Age;  
It blowing down  
not only Trees,  
but Earnes and  
Houses in many  
places.

A great Conjunction  
of Saturn and Ju-  
piter in *Sagitta-  
rius*, that happens  
but once in 800  
years.

A blazing-star in *Ger-  
many*. with two  
Half-Moons seen  
at the end of the

The *Hollanders* now  
endeavor to eclipse the  
power of the hopeful  
young Prince of Orange,  
his Mother being lately  
dead in *England*. Some  
troubles in *Ireland*, and  
many apprehended there  
for Treason. Many Per-  
sons taken and condemned  
and executed for Treason  
in *England*: As *Corbet*,  
*Okey*, *Barsted*, *Sir Henry*  
*Vane*, *Philips*, *Tongue*,  
*Gibs*, *Stubs*, &c. A  
lamentable fire in *Leath-  
bury London*. Captain  
*Mynns* takes *St Jago* for  
his Majesty of Great  
*Brittain*.

The King of France  
is in open hostility against  
his Holiness the Pope, and  
brings him to a pretended  
submission. The *Turks*  
invade *Hungary*, and  
wasts much of their Ter-  
ritories; at length the  
Emperor gives him Bat-  
tel near the River *Murre*  
stream

*En. Chri. Prodigious.**Their Effects*

stream of it, a  
Crosse. Divers  
Apparitions in  
Rome, and other  
parts of Italy, some  
like a sword,  
and others like  
Crowns, wonder-  
ful to the Behol-  
ders.

and spoile his whole Ar-  
my; and afterward they  
come to a peace. The  
Lord Warreston Executed  
in Scotland.

**A** Prodigious Rain in  
Holland, doing  
much harm. At  
Erfurt many Ap-  
paritions and  
Noises in the Air,  
as Fires, and the  
sounds of Cannon  
and musquer shot,  
a resemblance of  
a Black-man in  
their avens. Then  
at the latter end  
of the year, there  
appeared a terrible  
Saurine Comet  
or Blazing-starre  
a long time toge-  
ther sometimes  
showing it selfe  
with a tail (point-  
ing towards the  
North-East, at

Great preparations for  
a war between England  
and Holland, the like  
hath hardly ever been.  
The King of France  
beaten terribly at Gigeri.  
The Polander and Musco-  
vite engaged in a cruel  
and a tedious war; The  
Emperor and Electoral  
Princes cannot yet unite.  
The King of Englands  
Seamen have taken from  
the Hollanders a very  
great number of Ships  
and men. The English  
and Dutch have highly  
contended at Guine.

## An. Chri. Prodigies.

least 12 foot long;  
and sometimes  
none at all, but  
like a Bowl in big-  
ness.

It might be expected that here I should have treated amply and largely of the late Comet or Blazing-starre, which (no doubt) will be most ominous to *Europe*; but I intending a particular Discourse thereof, shall say nothing more here of it then this.

1. As it hath been a Comet of a very velocious course, viz. having run in a short time a full Quadrant of the Zodiacal Circle; for its effects will be prodigiously swift and mischievous; and this in many places, besides the North-east part of the world (the Quarter unto which its taile pointed) as I am afraid Experience will too suddenly acquaint us.

2. Its Portents will be Saturnine, like to its envious pale colour, viz. the Plague, and

and Famine in many places, the death of many people of all sorts, Depopulations and Devastations, Ruines of Countreys, Towns, Villages and Families, Unheard of Cruelties, Private and secret Treacheries and Barbarisms; Clandestine Conspiracies, and (in general) a destruction of all things that grow on the earth, useful for the preservation of mankind. But more large shall I be in its effects, and particular also, in my intended discourse thereof; which I hope shortly to finish, and publish unto the world more satisfactory, then at the present I am able to do.

Thus much may serve for the Second Part of this Book, viz. a Catalogue of Prodigies remarkable since the Birth of Christ, with the Effects attending them. Whence I journey to my third particular promised, and that is——

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*Something touching Comets and Eclipses.*

But first, note that many of the things mentioned in the Column of Effects, did



did fall out (sometimes) the next year following the time of the Prodigies happening; ut mostly they are attributed to the particular years, as any ingenious Chronologer may discern. And let the Reader understand, that although I have appropriated those many and several accidents of Countries unto the several Prodigies happening therein, yet I deny not the Co-operation of the Cœlestial bodies therewith, according to the strength of their configurations in the production of such rare and admirable Effects.

The ingenious Reader I judge is not so low orbed, as to stand in need of this Advertisement. *Ergo*, I intend it not for his use, or instruction. But 1. to prevent the overheated Conception of the Cynical adversaries to Art; (for I foresee some such will happen on this Book.) And 2. to strengthen the weaker fancy, who is often found willing to be wading in Rivers of this Nature, that he may not in stead of refreshing, drown himself.

## SECT. III.

*Something touching Comets, Eclipses and Earthquakes.*

**T**HIS Section I shall divide into three parts or subsections; and those subsections I shall sub-divide again, as the occasion or matter requireth.

Subject. I. *Of Comets.*

Because things in order look the best, I shall divide this member or subsection into the following particulars :

1. *Of the names and kinds of Comets.*
2. *Of what they are ingendred.*
3. *Of the colour of Comets.*
4. *Of their final Cause.*

I. *Of the names and kinds of Comets.*

To let pass all impertinent Circumstances, and come closely to the matter in hand, *Cometa* seu κομήτης (i.e.) a Comet, is

is so called from *Coma*, which signifieth the hair of the head, or rather a bush of hairs, after the vulgar or more general acceptance; or (if we shall speak with the learned *Cicero*) 'tis *concinatam Sydus*, a Star having curled, or crisped hair. Or if you please, thus: a Comet is an unusual apparition, consisting of Exhalations hot and dry; the site and motion of which, is contrary to that of the fixed or Erratique Stars.

*Aristotle*, that great master of reason, *Lib. 1. Met. C. 8.* makes only two sorts of Comets or blazing Stars, viz. *Crinita* and *Barbata*. The first, are those that dilate or extend their Rays or Beams, like hairs on every side equally. The second, are those whose Beams are extended to a very great length, or that seem to have a Beard, Mane, or Tayl, directly poynting one way. Another divided Comets into two sorts, à *Motu & substantia*, from their Motion and substance. *Alii ardorem undiq; fundunt, nec locum mutant; alii in unam partem ignem vagum in modum comae porrigunt, & stellas permeant: (i.e.)* Some Comets there be, that stretch forth or extend their ardor and light on every side, and do not change their place; and there

there are others that cast forth a wandering or unconstant fire, like the hair of ones head, toward one part only, and so passeth through the Stars.

Astrologers (unto whom the study of such things doth principally belong) *Ab efficiēti causa*, From the efficient cause or Comets, divide them into seven Species or kinds, agreeable to the number and nature of the seven Planets, or Erratique Stars: Terming some of them *Saturnine*, others *Jovial*; some *Martial*, some *Solar*, others *Mercurial*, &c. of which you may read in *Franciscus Junctinus* his *Specul. Astral. De Cometis*.

But the great Naturalist *Pliny*, in his Natural History, *Lib. 2. Cap. 15.* reckoneth up twelve kindes of Comets, bearing these following Names and Figures.

1. *Crinita*, A hairy Comet, horrible to behold, equally inflamed round with bloody shagged hairs, like a bush, or hair of the head.

2. *Barbata*, A Bearded Star or Comet, casting forth his Beams or Flames to a very great length.

3. *Faculum*, A Dart or Javeling, because it brandisheth its rayes in the form or shape thereof.

4. *Gla-*

4. *Gladus*, a Knife, Sword, or Dagger, the head of which appeareth like to the hilt of a Sword; but the Rayes rather resemble a Dagger or a Knife.

5. *Discus*, so called, when it resembleth in shape or form, a dish or platter; (*i.e.*) when it is of figure broad and round, and dilateth slender rayes round about equally.

6. *Pithetes*, which very much resembleth the shape of a Tun, hiding the obscure and smoakie beams in the very middle thereof, as in a hollow concave.

7. *Ceraias*, a Comet casting a flame crooked or bowed like a horn, or like the head of a Crokers staff.

8. *A Lampas*, or *Lampadias*, which bears the similitude of a burning Lamp or Torch, issuing out flames in the Heavens.

9. ἵππευς, *Hippeus*, *Equinum sydus*, is a Star representing the mane of a Horse, most swift in motion.

10. *Hircus*, a Comet invironed with some kind of hairs and a mane, seemingly rough and hairy, by the slender *fibra* of its beams.

11. *Argyrocomus*, or *Argentocomus*, which is a Star or Comet silver-hair'd, being

ing very white and thin in it's shining.

12. *Hasta*, a Comet in the form of a Spear, which some Naturalists call *versus*, a spit, or broach; and *Perticam*, a *Perch*.

These are the several names and kinds of Comets, according to the best of Authors. I come next to speak —

## 2. Of what Comets are Engendred.

In this particular, Authors are very much differing in their opinions; for some there be that think Comets to be souls of illustrious men triumphing in Heaven, or fires conveyed to and fro by the power of spirits; and *Bodine* was a chief maintainer hereof.

Others there are, that judge a Comet not to be any thing real and distinct from other pre-existent bodies; but rather a meer Emphasis or apparency, made by the reflection or refraction of Solar and Lunar Rays. Another sort think them to be sublunary Meteors arising from the most subtle breathings or vapours, but not so much inflamed as illustrated of the Sun. There are some also who judge them to be made or generated *de Novo*, in Heaven, and of a Cœlestial matter, and by degrees after-ward

ward they are corrupted. And others there are that think them to be both generated and governed by the Angels and Intelligences.

But that opinion which seemeth most agreeable to reason, and to the Nature of Comets, is, that they are ingendred of *igneas* and fiery vapours, consisting of abundance of Viscous, Clammy, Sulphurous, and compacted matter, attracted or drawn from the earth. Or to speak with *Aristotle*, The matter of which Comets or blazing Stars consist, is an exhalation hot and dry, fat and clammy, attracted or drawn by verue of the heavenly bodies into the highest Region or part of the Air, and sometimes into the Starry Region; where it is closely conglutinated into a great lump, by reason of the constant and continued supply it hath from below, so long as there is a working to exhale it: and it being thus compacted and exhaled, is set on fire in convenient time, by the excessive heat of the place where it resteth. It sometimes continues long in burning, and sometimes but a little while, according to the paucity or plenty of the matter whereof it consists. And this may serve for the matter of Comets.

3. Of

## 3. of the Colour of Comets.

The colours of Comets are much to be noted in their significations and portents, as the writings of the Antients testifie at large; but their opinions hereof are several.

Some there are that hold that the colours of Comets are principally three, *viz.*

1. If the matter of which they consist be rare and thin, then are they transparent, cleer, and of colour white. 2. If their substance be thick and viscous, then is the colour ruddy, looking like unto fire. 3. If the matter or substance whereof they consist be very thick, then the colour of them is like to burning of brimstone or, of a blew appearance.

Astrologers generally hold that there are Comets of seven several colours, according to the number and colour of the seven Planets, *viz.* ———

1. Some Comets appear of a splendent yellow gold-colour; and those are attributed to the Sun.

2. There are those that be of a leaden, pale, ashy colour, and termed Saturnine.

3. Those that appear very bright, cleer,  
and



and glorious, are called Jovial Comets.

4. But if they appear of colour red and rutilant, they are termed Martial.

5. Those Comets that are of a bright illustrious silver colour, belong to the Planet *Venus*.

6. When any of them appear of divers colours, as azure, red, yellow, blew, green, &c. you may be confident they pertain to *Mercury*.

7. If any Comet appear of a pale brightish white, the Moon will own the colour.

And this may satisfy for the colour of Comets. Astrologers judge of their effects as well by their colours, as by their forms or figures, or time of continuance; as may appear at large by their writings, unto which I refer the desirous Reader.

#### 4. *Of their final cause.*

Most Philosophers and Naturalists agree that Comets are the Embassadors or Agents of a highly offended Deity; and the Denunciators of misery to mankind: But this Opinion being too general, they have furnished us with Reasons

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for

for a threefold 'end, that is to be observed in the coming of Comets.

1. *Natural or Physical.*
2. *Political.*
3. *Theological.*

First, Comets are or may be sent for a Natural or Physical end, that they may by their attractive strengths and vertues draw up the spirits, breathings and pestiferous winds, which are gathered together from Metallique liquors in the Earth, into the air, from the common seat and place of mankind, that thereby we may partake the lets of their malice. For (saith one) by being burnt out, and consumed there, they are the less able to hurt us, then if they were below. And if they should remain in the Earth (as sometimes they do) they would then rend and shake it; or if they should remain in the neer neighbouring air, they would infect or poyson us sooner, then by their being above: For if the air be infected when they are on high, and a great way from us, much more would it be infected, should they be below and neer us.

Secondly, They may be sent for a political end; and in this respect, they are taken for heralds or proclaimers of future calamities and miseries; that men thereby being fore-warned, may be fore-armed, and provided, either to shun the threatened disaster or mischief, or else with patience and moderation endure the common and inevitable misery. It is a most certain truth, *Μηδὲς κομὴτὴς ὀδὸς ἔ' κακὸν εἶπεν.* Never yet did any Comet appear, but it was the messenger or declarer of some evil. They are ordinarily the prenunciators of the death of Princes, Plague and Famine of the people (which things in the body politick, are as the bleeding a vein in the body natural) also Wars, Inundations, Earthquakes and Tempests.

Thirdly, in respect of their Theological end, I agree with that learned Authour Dr. *Swan*, that they are either a sign of calamity, or else the efficient cause of them. If a sign of calamity, then their end is to be Monitors, Instigators, and admonishers to repentance. But if they be the efficient cause of misery and calamity, then are they sent as the instruments of punishing some such enormous malice and contumacy, as would not be

kept under, or restrayned by any humane law or device whatsoever.

Most true it is, That Comets (and indeed all prodigies) were always looked upon, as the threatning eyes of divine vengeance, or the tongue of an ireful and greatly offended Deity. The learned Naturalist *Pliny*, tells us, that a Comet is a terrible Star, for the most part, and is not easily purged away by sacrifice, &c. And the eminently learned Meteorologist *Fro-mundus*, lib. 1. cap. 3. after a large Discourse of this subject, concludeth, *Cometem non esse Physicam causam calamitatum*, &c. That a Comet is not a Physical cause of Calamities, but rather a sign at the pleasure of God using the same to a natural end, to terrifie and amend Mortals; as he useth the Rainbow to signifie the Covenant made between him and mankind. And although Comets may be fortunate (or seem so) unto some, yet are they sent for this very end, *viz.* to denounce more sorrowful things, and to heap up the death of Princes, and the calamities of the People. And thus much for the end of Comets.

*The Earth in vain did never gaze,  
When Comets in the Skies do blaze.*

Thofe

Those that would judge of, or be acquainted with the particular portents and significations of Comets, may adhere to the writings of Astrologers; where according to the place, motion, duration, figure, and colour of all Comets, or blazing Stars, they may meet with singular and experienced Aphorisms, which will be conveniently assisting to all necessary and industrious scrutines pertaining thereunto.

Subsect. 2. *Of Eclipses.*

1. *What an Eclipse is?*

An Eclipse is a privation or want of light in an opacous or dark body, which at some times is beheld or aspected by a luminous body; and is therefore termed of the Greeks *Ἐκλειψις*, *Eclipsis*, *ἐπὶ τῇ ἐκλείπῃ*, *quod est deficere*. A wanting, waining, failing, or obscuring. And this accident (for such it is) hapneth most truly in the opaque or dark bodies of the Earth and Moon: yet more vulgarly and commonly, (and therefore more improperly) believed of the Sun; whereas it is impossible for a Luminous body, (and such is the Sun, yea, *fons Lucis*, the fountain of light) to suffer either a privation or obscuration, as I

have elsewhere demonstrated. But to stoop to the most ordinary capacities, let it pass for a truth, that the Sun (when the Earth) is eclipsed.

*2. The Suns Eclipse, how caused.*

The Eclipse of the Sun is caused by the interposition of the opacous and dark body of the Moon between the Sun and our sight; which for a season obscureth or hideth the light of the Sun from our sight. Now this only falleth out at a new Moon, or when the Sun and Moon are in Conjunction. But you must know that it is not every time the Luminaries are in Conjunction, that the Sun suffers an eclipse; but when the Conjunction happens within the limits, or ordinary boundaries of an Eclipse. And they are chiefly these following. —

First, if the apparent latitude of the Moon, at the time of the visible Conjunction exceed 34. *min.* 51. *sec.* the Sun at that time cannot be Eclipsed.

Secondly, when the mean motion of the Moons latitude, at the middle time of the Conjunction of the Sun and Moon, is distant from the North Node (which the

Greeks

Greeks term *'Αραβισαζων* • or *Caput Draconis*) less then 20 deg. 40 min. or from the South Node (which is called *Καταβισαζων* • or *Cauda Draconis*) less then 11 deg. 22 min. then may the Sun be eclipsed at that Conjunction.

Thirdly, if the apparent latitude of the Moon, at the time of the visible Conjunction with her and the Sun, be less then the sum of their Semidiameters, then may the Sun be eclipsed, or at the least, we may be deprived of his light: but if none of these happen, at the time of the Conjunction, you may be confident there can be no Eclipse.

Now Eclipses of the Sun are either total, and without duration, which happeneth when the Moon hath no apparent latitude at the time of the visible Conjunction; or partial, which happeneth three wayes, 1. when the Diameter of the Sun is only darkned, as when the apparent latitude of the Moon is equal to her apparent Semidiameter it will be. 2. when there is more then his Semidiameter darkned; as when the Moons apparent latitude is less then her apparent Semidiameter. 3. and lastly, when there is less then the Suns Semidiameter darkned; as when

the apparent latitude of the Moon is greater then her apparent Semidiameters.

### 3. *Of the Moons Eclipse, how caused.*

The Moon, being (as you heard before) an Opacous and dark body, having no light but what she receives from the Sun, by the interposition of the vast body of the earth between the Sun and her, comes to suffer an Eclipse. And this happeneth always at a *Plenilunium*, or an opposition of the lights. But you must know, that her Eclipse or want of light is not always after one and the same manner, as may appear by these following reasons:

First, by reason of the inequality or difference of her latitude, which in some Eclipses is nothing at all, and then the Eclipse is greater, and of longer continuance or duration.

Secondly, when the latitude of the Moon is so great, that she falleth but little within the shadow of the Earth, and by consequence comes to suffer the smaller Eclipse. You are to understand, that as the Sun is not subject to an Eclipse every time he is in Conjunction of the Moon; so  
the



the Moon is not capable of suffering a defect or want of light every time she is in opposition of the Sun. But if you would know when the Moon shall suffer an Eclipse, and when not, observe these two rules.

First, if the Latitude of the full Moon be less then the sum of the Semidiameters of the Moon and the earths shadow, the Moon may then suffer an Eclipse; but if her Latitude be greater, she cannot at that full Moon be eclipsed.

Secondly, if the middle place of the Moon shall be distant from either her North or South Node, (*i.e.* the Dragons Head or Tayl) less then 15. *d.* 12. *m.* she may at that opposition suffer an eclipse. But if her middle place be farther distant, she can then suffer no Eclipse at all, as being out of the limits and boundaries thereof.

#### 4. *Of the portents of Eclipses, falling in either of the Triplicities.*

It is notoriously known, that Eclipses of the Luminaries are of a sad import and tendency to mankind generally; and this according to their quantity, obscuration,  
on,

on, duration, and part of Heaven they fall in.

An Eclipse of either Sun or Moon in the fiery Triplicity, viz.  $\gamma$ ,  $\delta$ ,  $\epsilon$ , denotes the death or exile of some famous King or Prince, &c. death of whole herds of Cattle; great Wars, burnings of Towns, many Murthers, Slaughters, Thefts, hot & violent diseases; strange apparitions in the air, many abortions in women, scarcity of Fruit or Grain; grand mutations, chiefly in those places subject to the sign wherein the defect happens.

An Eclipse of either Luminary in the airie Trigon, is the Precursor of Famine and pestilential diseases, fierce sicknesses, high and stormy winds, blowing down many Houses and buildings, yea, the very trees by the roots.

But if an Eclipse of either light happen in the earthy Triplicity, viz.  $\delta$ ,  $\eta$ ,  $\theta$ , it is the  $\pi\rho\omicron\delta\sigma\mu\epsilon$ , or fore-runner of a great scarcity or want of grain, and all sorts of things that grow upon the Earth, as herbs, fruit, &c. and sometimes it presignifies Earthquakes.

An Eclipse of either of the Luminaries falling in the watry Triplicity, viz.  $\zeta$ ,  $\mu$ ,  $\kappa$ , presageth a rot or consumption of the  
vulgar

vulgar people, many rumors and discontents, great seditions and expectations of Wars, destruction of water-fowl, and death of Fishes, great inundations and overflowing of the Sea-banks. This for the signification of Eclipses in general: More particular judgements follow.

5. *What is signified by the Suns suffering an Eclipse in any Decanate or face of the twelve Signs.*

In ♈.

*Sol cum laborare visus fuerit in aliquo ex primis decem gradibus ♈, crebros armorum & exercituum motus portendit, continuasque expeditiones, & insulius bellorum cum tumultu plurimo: Seditiones, controversias & intemperiem aeris ad siccitatem potissimum vergentis, (i.e.)* When thou shalt observe an Eclipse of the Sun to happen in the first ten degrees or decanate of the Ram, it generally portends rumors of Wars, motions of armies, continual expeditions, seditions and controversies; great intemperancie of the air, and a most excessive drought.

*In sequenti verò decano, regis carcerem, &c.* But if an Eclipse happen in the second face

face of ♃, it denotes the captivity or imprisonment of a King or great Person; sometimes death, but always great sorrow to him or them; it bodes the destruction of fruit-trees, and a rottenness and putrefaction of such things as grow on the earth; by the means of which, both men and beasts are afflicted.

In the last decanate of ♃, it's the forerunner of lamentation and wo to most men, and of the death of some woman of great note, also the destruction of beasts and cattle of the smaller sort.

In ♄.

In ♄, *verò denario primo negotiatores affligit, &c.* but if there happen an Eclipse in the first decade of ♄, it denotes misery and affliction to all Negotiators, Agents and Sollicitors, or such as are employed in Publick affairs; many will busie themselves in unnecessary employments, and bring trouble to themselves thereby: it also presages destruction to corn.

In the decade of ♄, an Eclipse fore-tels many difficulties and discommodities to Travellers; many abortions to women; it presages the production of Monsters, or unnatural births.

In the third face of ♄, an Eclipse signifies

nifies both Plague and Famine; a mortality among all sorts of great Beasts, as Horses, Cows, Oxen.

In II.

In II *primis* 10. *Gradibus*, *Sacerdotibus*, & *in quovis ordine sacris initiatis dissentionem*, &c. An Eclipse falling in the first 10. *degrees* of II, prenotes dissentions, strifes, seditions, and contentions among Clergie-men of all sorts; and also among Merchants and Mechaniques; great hatred and contempt of the Laws, neglect of godly and praise-worthy exercises, breach of Contracts and Covenants.

In the second decade of II, it denotes many murthers, much robbing at land, many Piracies at Sea, fruitless Treaties, turbulent and scurrile Petitions, the common people grate the ears of their Governors withal.

In the third face of II, it portends the death of some Emperour, King or eminent person, various losses and crosses to the republique; great trouble in the management of civil affairs, much infortunacy to all sorts of people, both superiour and inferiour.

In S.

In S *decem primis gradibus*, *aerem*  
per-

*perturbat, &c.* An Eclipse in the first 10 degrees of ☿, denotes much trouble in the Air; men will be inclineable to wars and controversies, and apt to violate Leagues and Covenants; and many religious deceptions will be put in practice.

In the second face of ☿, fountaines and rivers are dried up; there will be much incontinency, knavery and circumvention practised, among men and women.

In the third face of ☿, many seditions and diseases are threatned unto the inhabitants of those Countreys subject to ☿; small Pox, Dropie, *Morbus Gallicus*, pains in the stomack, Consumption.

In ♄.

In ♄ *decurio primo summi alicujus Principis mortem &c.* The ☉ eclipsed in the first 10. degrees of ♄, denotes the death of some famous Prince, or great person; Great scarcity of grain, and of all things that grow on the Earth.

The ☉ eclipsed in the second decade, imports great tribulation and sorrow, Anxiety and trouble, unto Kings and Noble personages.

In the third face of ♄, many Captivities, besiegings of Towns and Castles, robbings and plunderings, a profanation  
of

(III)

of holy places, and a destruction of Houses by murrain.

In  $\text{m}$ .

In  $\text{m}$ , *decano primo, calamitofum regis alicujus exitum*, &c. An Eclipse of  $\odot$  in the first face of  $\text{m}$ , shews much misery and sorrow, if not death to some King or Prince: A slaughter of men, and a dearth of corn.

In the second face, it denotes famine, Plague, thin crops of corn, great droughts, and many seditions among men.

In the third decanate of  $\text{m}$ , it threatens misery to Mercurial men, as Painters, Poets, Printers, Stationers, &c. they will be driven to extream want. It produceth many murders, banishments, &c. stirs up harsh fancies in Satyrical Poets; by writing which, they will reap reproach.

In  $\text{a}$ .

In 10. *primis grad. a aerem corrumpit*, &c. An Eclipse in the first 10. degrees of  $\text{a}$ , corrupts the Air; whence a plague enues; it incites youth to much wantonness and vain delight; provision will be dear.

But if the  $\odot$  shall be obscured in the second face of  $\text{a}$ , it denotes the death of some eminent King or Noble-man; stirs up

up seditions, trouble about Customes and Priviledges ; 'tis also the fore-runner of famine.

If in the third decade of ♌, it stirs up high and wonderful controversies amongst the Nobility, and much damage and detriment will befall them in their Estates, by prodigality: it portends the rooting out of an Ancient Family.

In m.

In m, *denario primo tumultus bellicos movet, &c.* In the first decanate of m, an Eclipse of ☉ stirs up wars and tumults, captivities, treasons, murders, dissensions, and many mischievous under-hand basenesses.

In the second face of m, it presagerth the destruction of some King or great person, and declares him averse to Wars or Armies.

In the last decade of m, it denotes the coming in of some stranger-tyrant, and the odiousness of the present Governor, by reason of his sloth and negligence.

In ♏.

In 10. *primis 7 Gradibus, seditiones inter Mortales manifestas ostendit, &c.* prenotes dangerous seditions among men, and that they shall be averse to all manner of ac-  
com.



commodations or Treaties ; the Prince as well as the Peasant deeming and dreading deceits in those that they hap to deal with.

In the second face of ♄ , death and destruction of those Cattle that bray, as the Hart, Stag, Buck, Als : and of the bigger sorts of beasts that are useful for the support and nourishment of man.

In the third decade of ♄ , Horses shall be prejudiced and afflicted, and Armies then on foot thereby : the Nobility and Gentry much crossed, and they most simply and foolishly undo themselves.

In ♄.

In ♄ *decano primo, infelices habet magnorum virorum casus.* An Eclipse in the first decanate of ♄, portends unhappy Chances, and strange casualties to attend great persons ; and that some King or Person of eminencie shall flit and shift his place or habitation, by reason of the revolting of Nobles and vulgar people also from him.

In the second ten degrees, Souldiers will contend with or rebel against their Commanders, Emperor, or King ; but they shall not prosper. It threatens a scarcity of grain, and that many people shall die for want of bread.

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In the third decade of ♄, an Eclipse prenotes famine, great penury and want to the Husbandman, bad Harvests : Also the tumultuous motion of a King or great Person.

In ♊.

In ♊ *primis 10. grad.* An Eclipse of Sol in the first ten degrees of ♊, prenotes publick sorrow and mourning to Gentlemen, or men of the highest rank.

In the second decanate of ♊, famine and an Earthquake, Monopolies, Robberies, Rapines ; and, which is worse, such things will be countenanced by men in power and authority.

In the third face of ♊, an Eclipse foretels the death of field-Cattle, and most brutish creatures, and many times great inundations.

In ♋.

In ♋ *decem primis gradibus, fluvios exsiccant, &c.* The ☉ eclipsed in the first ten degrees of ♋, denotes the drying up, or draining of Rivers ; and that the Sea-Coasts shall be unfortunate, and fishes driven far from the shore.

In the second face of ♋, an Eclipse is the designator of the death of some famous or excellent man ; destruction and  
waste

waste of fish near the Sea-Towns ; it also bodes an Earthquake, and the questioning of some Church-man.

In the last decanate of  $\times$ , cruelty, sedition, and much bitterness of spirit is threatened ; much inhumanity among Souldiers ; quarrels, and controversies among Clergie-men and Lawyers. Thus much for Eclipses of the  $\odot$  in any decade of the twelve signs.

6. *What is portended by the Moons being eclipsed in any of the decanates of the Twelve Signs.*

In  $\gamma$ .

In  $\gamma$  *decem primis gradib. obscurat Luna, Febres futuræ, adium incendia, combustiones nemorum, ac aeris siccitatem ostendit.*

The Moon suffering an Eclipse in any of the first ten degrees of  $\gamma$ , prenotes that fevers shall be very rife ; and the burning of Houses ; and destruction of woods ; the Air will be hot and dry, and many Cater-pillars and destructive vermine will then appear.

In the second face of  $\gamma$ , it bodes a general pestilence, or fatality in most diseases.

In the third decade of  $\vee$ , many abortions and dangers unto women; great danger or death to many feminine persons of quality.

In  $\delta$ .

In  $\delta$  *denario primo, nece, &c.* In the first decanate of  $\delta$ , the murrain or some pernicious disease reigns generally among Cattle.

In the second face of  $\delta$ , it presages the death of some eminent Queen, a dearth of Corn, and the barrenness of most things growing on the Earth.

In the third decade of  $\delta$ , then follows a plague among noxious creatures, and all sorts of vermine.

In  $\Pi$ .

In  $\Pi$  *decem primis gradib.* In the first ten degrees of  $\Pi$ , it denotes the incursions and rapines of enemies; fraudulent negotiations, violent Petitions, many misfires; much employment for Scribes and Secretaries.

In the second ten degrees of  $\Pi$ , the sudden motion of Armies; men are careful and solicitous both of private and publique affairs: Judges will take care that justice be executed.

In the third decade of  $\Pi$ , it foretels the death

death of some eminent and famous man ;  
and he haply to be famous for learning.

In ☿.

In ☿ *denario primo, bellum omnino concitat.* In the first partition of ☿, mens minds are stir'd up and excited to War, Treachery and Apostacy.

An Eclipse in the second decanate of ☿, prenotes bitter and sharp exactions, intolerable assessments and burthens to afflict and oppress the commonalty ; also much harm at Sea.

In the last decanate of ☿, there succeeds many diseases to women, and sudden and unexpected death to many of the ignobler and meaner sort of people.

In ♄.

In ♄ *decem primis gradibus.* In the first ten degrees of ♄, an Eclipse portends a sudden evil to befall some great King or Prince, or the death of some eminent and Noble person.

In the second face of ♄, it presages the progress of a King, and a strange Catastrophe in mundane affairs.

In the third face of ♄, an Eclipse portends much discontentedness in people generally, and shews them to be given to novelties, and desirous of new Laws, &c.

In  $\text{xx}$ .

In  $\text{xx}$  *decano primo*, *agrotationes regum inducit*, &c. An Eclipse in the first face of  $\text{xx}$ , denotes grand sicknesses unto Kings and great persons, many discords and dissensions universally raging among them.

In the second decade of  $\text{xx}$ , an Eclipse prenotes destructions and calamity to Counsellors, Lawyers, Solicitors, Secretaries, and the like.

But in the last face of  $\text{xx}$ , mankind is generally afflicted with many diseases; there will be much scarcity of bread, and a paucity of all sorts of grain.

In  $\text{☿}$ .

In *decem ☿ primis gradibus*. In the first 10. degrees of  $\text{☿}$ , many hail-storms are produced, much ill weather, turbulent winds, violent Tempests, &c.

In the second decade of  $\text{☿}$ , an Eclipse presages much mischief to Catch-poles, Informers, Petty-foggers, Trepanners, and such like cattle; and that they shall severely suffer for their knavery.

In the third face of  $\text{☿}$ , it denotes the death of some noted and eminent person; and that men pretending religion, shall raise seditions in the Courts of Kings and Princes.

In

In m.

In *m decem primis gradib. horrenda tonitrua & fulgura protendit, &c.* An Eclipse of the Moon in the first decade of *m*, threatens oftentimes terrible Thunders, great Lightnings and Earthquakes ; And a multitude of destructive Creatures in the waters.

In the second face of *m*, presages that sharp and hot feavers shall afflict men, and that siccity shall destroy the Olives, and infect the Air.

In the third decanate of *m*, it is the *prodromus* of many murders and seditions ; and all manner of wretchedness will follow ; mankind will be generally oppressed with many obnoxious diseases.

In *z*.

In *z 10 primis grad. Latrocinia, &c.* An Eclipse in the first 10. degrees of *z*, denotes many thefts, murders & rapines.

In the second decade of *z*, many diseases will range among horses and mules, &c. And the Seas will be much troubled with Pyrates.

In the third face of *z*, generally a Plague followes, and very great evils afflict mankind, and Consumptions will reign among men.

In ♊.

In ♊ *decano primo*, *suggillationes in homines movet*, &c. An Eclipse of the Moon in the first decade of ♊, incites men to slander, scandalize, and asperse one the other; and signifies that a great person, or man of eminency, shall come to an ill end.

In the second face of ♊, souldiers will mutiny and make uproars; and make incursions upon their neighbors Countries, where they will chieve much, and captivate many.

In the third decanate of ♊, the death of a King is to be feared, and many conspiracies among the people; and there will be many mutinies.

In ♋.

In ♋ *decem primis grad.* In the first 10. degrees of *Aquarius*, an Eclipse presages that much perplexity shall happen to a King, and that his health shall be very much impaired.

In the second decanate of ♋, an Eclipse plagues the poor country-man, and hinders his seed-time and prejudices him much otherways.

In the last decade of ♋, an Eclipse declares a wonderful mutation in all affairs, and



and (many times) a change for the better :  
It also prenotes a relaxation from many  
former oppressions.

In  $\times$  *denario primo*, *Sacerdotibus & editibus*, &c. When an Eclipse shall happen in the first ten degrees of  $\times$ , it is the fore-runner of much sorrow to all sorts of Clergy-men and Church Officers. And the like.

In the second decanate of  $\times$ , an Eclipse is the denoter of the death of some eminent person or persons.

In the third face of  $\times$ , *Latrocinia & rapinas terra*, &c. It portends many robberies, and rapines, and villanies to be perpetrated both at Sea and Land.

Thus much for the significations of the Moons Eclipse in any of the decanates of the 12. signs, and of my discourse of Eclipses at this time also.

### Subject. 3. Of Earthquakes.

An Earthquake of it self is so generally and experimentally known, that it would be but to little purpose for me to present you here with a definition thereof. I shall therefore pretermitt that, and discourse of these following particulars. — viz.

1. Of

1. Of the causes of Earthquakes.
2. Of the kinds, or Species.
3. Of their Antecedentia.
4. Of their Consequentia

### 1. Of the several causes of Earthquakes.

Because the efficient cause is the most eminent among causes, I shall begin with that first; of which some learned Naturalists give this account, viz. *Efficiens est calor Solis, & simul ignis subterraneus, quibus suppeditant tres superiores planetae.* The efficient cause of all Earthquakes, is the heat of the Sun, together with the Subterranean fires, assisted by the astringent or binding qualities of the three superior Planets, Saturn, Jupiter, Mars.

*Sed causa Materialis est spiritus seu vapor, in terra visceribus, exire contendens.* But the material cause of them, is the spirit or vapour, imprisoned or confined in the bowels of the Earth, striving or using all possible means to break forth.

But, *Causa Formalis est ipsa concussio terrae, & agitatio exhalationem terra inclusarum.* The formal cause of Earthquakes,

is

is the concussion or troubled shaking of the earth, and the agitation of the vapours and exhalations therein inclosed.

And for the final cause of Earthquakes, that may be apparently observed among their effects or *consequentia*. For God never (yet) sent any Messenger unto or among the sons of men, that ever returned without a perfect delivery of his errand.

## 2. Of their kinds or Species.

Divers are the opinions of Philosophers concerning the kinds of Earthquakes; for there are some that hold there are seven kinds of them; others, but five; some others, but four: and the learned *Aristotle*, *de Meteor. lib. 2. c. 8.* maketh only two Species of them, *viz. tremor & pulsus*; a trembling and a beating. But among all these opinions, that which admits of five several kinds or Species, seemeth to carry the most apparent shew of reason, there being a manifest and apparent difference between each of them; and accordingly I shall give you a description of each of them; and they thus follow: —

1. The first kinde of Earthquake, is a lateral or side-long shaking; as when the whole

whole force or fury of the wind driveth to one place only, there being no contrary motion to let or hinder it. Many Hills and Buildings have been rushed down by this kind of Earthquake, especially when the wind causing it, was fierce and strong; for if it happen to be a weak and feeble wind, it only loosneth or unsafineth the foundations; but if it be less weak, then without further harm, the Earth only shakes like one sick of an ague.

2. The second kind is not so much lateral or side-long, as perpendicular, or upright; and happeneth when the earth with great violence is so lifted up, that the buildings thereof are likely to fall; and suddenly it sinketh down again: for after the wind or vapour that caused the earth to swell, is broke out of its prison, the earth returneth to its old place, even as it was before.

3. The third kind of Earthquake is called *Hyatus*, a gaping, rending or cleaving of the earth; one part thereof being driven so far from the other, that whole Towns, Cities, Rivers, Hills, Rocks and Seas, and the like, are swallowed up, and never seen again; like unto that which happened in the year 244. *post Christum*.

4. The

4. The fourth kind of Earthquake is a shaking that causeth sinking, and is far differing from the former ; for now the Earth splitteth not, but sinketh ; it happening in such places , where though the surface or upper parts of the earth be solid and firm, yet the foundation thereof is but salt ; which being moistened by water, being driven through it by the force of the shaking exhalation, is turned to water also. And after this manner, according to the testimony of the famous *Plato*, was the Atlantique Ocean from an Island turned into a Sea.

5. The fifth and last kind of Earthquakes is different from the former : for as before the ground sinks down, so now it is cast up ; somewhat like to the second kind mentioned ; only with this difference, that now it returneth not to its place again , but remaineth a very great Mountain ; like unto that of *Mercley Hill* in *Herefordshire* which happened about an hundred years since , as is mentioned at the begining of this book.

And note, that if such a rising happen in the Sea, it doth not only cause overflowing, but also produceth many Islands, such as were never seen before. And thus  
much

much for the Species of Earthquakes.

### 3. Of their *Antecedentia*.

As for the *Antecedentia*, or the signs and fore-runners of Earthquakes, according to the best of Authors, they are chiefly these which follow.

1. A great Calmness, Tranquillity, and serenity of the Air, intermixed with some cold: the reason of which is, because the exhalation which should be blowing abroad, is wholly within the Earth.

2. The dimness and paleness of the Sun, for certain days together, although there be no clouds to interpose. The reason whereof is, because the wind which should have dissolved and purged the gross Air, is taken captive, and kept and enclosed within the bowels of the earth.

3. A more than ordinary quietude and solitariness of birds (*i.e.*) if they do not flie, but sit still, and are fearful to let any come neer unto them: the reason of which is, because either the pent exhalation sendeth some strange alteration in the Air, which slenderly breatheth out of the insensible pores of the earth; which it may do, although the exhalation tarry behind: or  
else

else it is by reason they are scarce able to flie for want of some gentle gales for their wing (as they flie) to strike upon; it being a thing well known, that birds flie more cheerfully and willingly when the Air is of such a temper.

4. When the weather of it self is calm, and yet the water of the Sea is troubled, and rageth mightily: and the reason that is given of this, is, because the great plenty of spirits or wind in the bottom of the Sea, begins to labor for passage that way; but finding none, is sent back again: whereupon it soon after shaketh the land: and this, saith Dr. *Swan*, is evermore a certain sign.

5. When the water in the bottom of pits and deep wells is troubled, ascending and moving as if it were boyled; stinking, and is infected: the reason whereof is, because the exhalation being pent, and striving to get forth, moveth some stinking minerals and other poysonous stuff to the Springs of these waters; and they with the struggling exhalation do stir and attainc them.

6. When a long thin cloud is seen in a clear skie, either a little before Sun setting, or soon after: and this is caused by  
rea-

reason of the calmness of the Air ; even as *Aristotle* observeth , that in a quiet Sea, the Waves float to the shore long and straight.

7. The seventh and last Sign, and that which cannot but be infallible , is the great noise and sound which is heard under the Earth, much like to thunder or hideous groanings. But yet some say , that this is not always attended with an Earthquake ; for if the wind find any way large enough to get out, it shaketh not the Earth. And thus much shall serve for the *Antecedentia* of Earthquakes.

#### 4. Of their *Consequentia*.

And now the *Consequentia*, or effects of Earthquakes, are principally these following.

First, the ruine of Buildings, and the death and destruction of many people ; and the like : as appears at large by the Chronologies of *Eusebius* and *Lanquet* ; also by *Tacitus*, lib. 2. and *Fromundus*, lib. 4. *Meteor*. The Examples whereof are so many and so numerous, that to recite them here again, were to add another Chronologie. I therefore shall refer to what I have



have written thereof in *sect. 2.*

Secondly, the turning of plain grounds into Mountains, as that of *Marclly* Hill before mentioned; and the raising up of Islands in the Sea; as *Thia* in the time of *Pliny*; and *Therasia*, which as *Seneca* witnesseth, was made an Island even in the sight of the Mariners, or whilst they were looking on. And after this manner also, came *Delos*, *Rhodos*, and sundry other to be made Islands.

Thirdly, the throwing down, or levelling of Mountains, and sinking of Islands and other ground: and thus perished by the breach of the earth, those famous Cities of *Achaia*, *Helice* and *Buris*; of which *Ovid* thus writeth. —

Si quæras Helicen & Burin, Achæidas urbes,  
Invenies sub aquis; & adhuc ostendere nauta  
Inclinata solent cum moribus oppida mersis.

*Which one thus Englisheth.*

If thou would'st Helice, and wish'd Buris find,  
Th' Achæan Cities, (never lost in mind)  
The water bides them; and the ship-men show  
Those ruin'd Towns, and drown'd walls as they row.

And after this manner sunk the Earth,  
K which

Which once was where now is only to be found that deep Pit in the County of *Durham* commonly called, *Hell-Kittles*, in the 24 of *Hen. 2.*

Fourthly, the driving away, or the cutting the neck off some *Isthmus* from the Continent. And thus was *Britain* separated from *France*, as *Verstegan* saith; and so was *Sicily* divided from *Calabria*; and *Africa* from *Spain*, according to *Seneca*.

Fifthly, the translation of Mountaines, Buildings, Trees, &c. from one place to another; as that did a whole Town in *Lumbardy*, in the reign of *Hen. 1.* and that other in the year 1583. which removed a field of three Acres at *Blackmoor* in *Dorsetshire*. *Albertus* calls this motion a vection or carrying.

Sixthly, the breaking out of Rivers and Fountaines in some new places; which happeneth by the breaches made in the earth amongst water-springs, through the violence of the exhalation.

Seventhly, great winds and tempests, manifest changes and diversities of the times; infection of the Air, and all that breath in it, chiefly of such creatures that look downward: for the infection is caused by the poysonous fume of the exhalation

tion

tion ascending upward. For putrid and Poyſonous exhalations infect the Air, and the Air us; according to *Seneca* and *Pliny*: besides, *Hieronym. Cardanus, lib. de Rer. var.* speaking of such things, saith,----  
*Terramotus magni bellum aut Pestem, nuntiant, vel Tyrannicum oppressionem efficiunt, & segetum inopiam, & Famem.* (i.e.) Great Earthquakes presage or declare a war or pestilence, or at least some pernicious oppression; also a scarcity of Corn, and Famine.

Eightly, the wrath and terror of an angry and highly displeased Deity; who is every whit as much honoured by making men to tremble and fear before him, as by his greatest acts of mercy and clemency. For it was his resolution of old, in *Leviticus, chap. 26. vers. 27, 28. Quod si hac ratione non auscultaveritis mihi, sed ambulaveritis mecum temerè, utiq; ambula- bo vobiscum ex candescens temerè, &c.* But if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary to you, in fury. It is the end of God in his greatest and most important works, to strike terror into man, and humble him for his highest and most provoking insolencies! according to the wise-

mans saying, *Eccles. 3. vers. 14.* and God doth it, that men should FEAR before him. And thus much may serve not only for the effects of Earthquakes, but for the intended discourse thereof: and so I come to my last Particular promised, which is, ---

### SECT. IIII.

*Of Meteors in general; how caused?*

**T**O premit the nicety of a definition, because divers things therein cannot be conveniently comprehended in a narrow compass; I will come to the causes of Meteors; and according to the best Philosophers, there are two general causes of them, *viz.* by fumes and vapors: Which in themselves are nothing else but certain exhalations drawn from the earth and water, by the attractive strength and force of the Suns-Beams; and therefore they are termed *Fumus* and vapors, (*i.e.*) a smoke or breath ascending or flying upward. See *Wolf. Meur. Quest. Meteorol. fol. 102.*

Now the Prince of Philosophers, *Aristotle*

*stole*, seems to make some kind of difference between these two; regarding both their matter and quality, as they relate unto two distinct Elements. For, saith he, a vapor is a certain watry substance of thing, and yet not water: And a fume hath and doth retain a certain earthy quality in it, but yet is not earth. And this distinction may be modestly admitted, according to the Antient rule;---- *Fumus est media natura inter terram & ignem; vapor vero inter aquam & aërem.* (i.e.) A fume is of a middle Nature or quality between earth and fire; but a vapour is of a middle Nature between water and Air. And these (as I said before) the Sun exhales from the earth and water, according to those pithy verses of *Dubartas, Sec. d. w.f. 16.*

*Two sorts of vapors, by his heat exhales, \* The Sun.  
From floating deeps, and from the flowry dales;  
Th'one somewhat hot, but heavy, moist and thick;  
Th'other light, dry, burning, pure and quick.*

And Meteorologists (*Fremundus, Meteoror* and others) thus distinguish between vapors and fumes: Vapors (say they) are substances warm and moist, and will very

easily resolve into water ; like the breath that proceedeth from a mans mouth, or from a pot of water that is boyling over a fire. But fumes are bodies or substances hot and dry, like unto the smoak, and are by nature thinner and lighter then vapors ; for vapors are never attracted or drawn up above the middle Region of the Air ; for that the cold Air there, by thickning and conglomerating them, presently turns them into clouds : and thence proceeds Mists, Rains, Snows, Hayls, &c. Now fumes ascend & pass the lowest and middle Region of the Air, and are carried up even into the highest Region : And thereby reason of their excessive heat, and nearness unto the fire, they are kindled, and admit of and receive divers fiery impressions ; and being of a viscous and clammy nature and substance, and diversly dispersed, they appear to those that inhabit the Earth, like Dragons, Goats, Spears, Darts, Beams, Torches, &c. and have these appellations given them, for that in their appearance they resemble such like shapes and forms (*ad visum*) and also represent them in their Actions.

Now I shall first treat of those fumes that

that are hot and dry, (because they are the most prodigious and remarkable,) and shew their several causes in nature agreeable to their apparitions and shapes. And those be ———

1. *Flying Dragons.*
2. *Dancing Goats.*
3. *Speares or Darts.*
4. *Pillars or Beams.*
5. *Torches or Firebrands.*
6. *Flying Sparks.*
7. *Shooting Stars.*
8. *Illuminations or scatterd fire.*
9. *Ignis Fatuus, or foolish fire.*
10. *Ignis Lambens, or licking lights.*

And secondly, I shall shew how wonderful apparitions or monstrous sights seen in the air, to the terror and amazement of the beholders, are or may be caused. But first of fumes or exhalations hot and dry.

### 1. *Of flying Dragons.*

This Meteor, *Draco volans*, or the flying Dragon, by many called a fire-Drake, is, according to *Meuror*, fol. 117. (although in shew monstrous to behold) nothing else,

but a fiery exhalation, very great in quantity, whole matter is very thick, and as it were hard tempered together ; and being conglutinously conjoyned, it ascends (or is rather drawn up) into the cold Region, and is by that forcibly beaten back again : by the force and violence of which motion, it is set on fire, and so violently pent and made crooked : for the matter being glewed so fast together, that the repulse of the Region divides it not ; but by an *'Avrimel'saais*, *Antiperistasis*, or encounter of contraries, is cast into such a fashion or form, that it perfectly represents the shape of a Dragon.

Then, the exhalation being formed and fired, flyeth along in the air, and turneth it self to and fro, upward and downward, according to the motion of the wind, and the cold clouds it meets withal ; and so it begets the greater terror in those that behold it. Some have thought that this Meteor, by reason of its strange appearance, hath been the Devil ; because the Scripture saith, *That the Devil is the Prince of the Air* ; And in another place, *That he is a great Dragon* : Of which conceit, I read a merry (and I believe a true) story in *Dr. Fulk*, where in his Discourse of Meteors



reors, speaking of fiery flying Dragons, he saith---

That on a *Mayday*, when many young folk went abroad in the morning, I remember (saith he) by six a clock in the forenoon, there was news came to London, that the Devil the same morning was seen flying over the *Thames*; but afterwards came word, that he alighted at *Stratford*, and there he was taken and set in the stocks. And that though he would fain have dissembled the matter, by turning himself into the likeness of a man, yet was he known well enough by his cloven foot. I knew some then living that went to see him; and returning, affirmed, that he was seen flying in the *Air*, but was not taken prisoner. I remember also that some wished he had been shot at with Guns or shafts, as he flew over the *Thames*. But this learned Author divinely concludes---- As for this Devil (saith he) I suppose it was a fiery Dragon, -----very fearful to look on, as though he had life, because he moved; whereas it was nothing else but clouds and smoke. So mighty is God, that he can fear his enemies with these and such like operations, whereof some Examples may be found in holy Scripture. Thus far Dr. Fulke in his Discourse of Meteors. There

There are some that hold, that this Meteor is made and fashioned into such a shape and form, between two clouds of contrary or differing natures; the one hot, the other cold (which differs little from the former :) then the highest part of the exhalation, by its being attenuated and made thin, appears and shews it self as the neck of the Dragon: and the middle part, for that it was lately in the repulse bowed and made crooked, doth symmetrically represent the form of the Dragons belly: And the lowest part thereof, by the same repulse, turning upward, maketh the Tayl; which appeareth much smaller then the other, for that it is commonly further off, and also for that the cold bindeth it. And thus much for this Meteor.

## 2. Of dancing Goats.

*Capra saltantes*, or dancing Goats, are so called, because like unto balls of wild-fire or squibs, they dance, skip and leap from one place to another in the Heavens and the air. *Wolf. Meur. fol. 116.*

This Meteor is caused when the exhalation being hot and dry, is divided into two parts or bodies, as when two Torches are  
seen

seen neer one another, and the flame leapeth or danceth diversly; or when the exhalation is so compact, that on the one side or other, it hath some parts which appear as the appendices of it, or joynd to the main exhalation, somewhat thinner then it. So that the fire running in the main part out-right, it skips as it goes unto those parts on the sides, making them to flame also; which being quickly performed, the fire seems to leap and dance even as wanton Goats are wont to do.

### 3. *Of Spears or Darts.*

This Meteor sheweth it self in streams, and is of Naturalists called a Spear or Dart. It is according to *Meuror, fol. 119.* generated, when a great quantity of exhalations hot and dry, are set on fire in the midst; and because the matter is not so compact, that it should soon rend or tear (as when thunder is caused) the fire breaks out at the edges of the cloud, kindling the thin fumes, which shoot out in a great number, like to fiery Spears or Darts; and their streaming or flashing is so much the whiter, as the exhalation whereof it consists happens to be thinner.

There

There was an apparition of this Meteor seen in *London* in the yeer of our Lord 1560. on the 30 day of *January* about eight a clock at night, the air in all other places being very dark; but in the North-East (where this cloud burned) it was very light; as light (saith my Author) as when the day breaketh, toward the Sun-rising; insomuch that the plain shadow of things opposite were seen. The edge of this cloud was fashioned like a Rainbow, but in colour very bright, and oftentimes casting forth (almost) innumerable Darts of wonderful length, like unto squibs that are cast in the air; only with this difference, that they move more swift then squibs. Now these Meteors are observed to appear mostly in the North and North-East parts of the Heavens.

#### 4. *Of Pillars or Beams.*

These several Meteors in their various forms are mostly caused when the exhalation hot and dry, being very long, but not very broad, and attracted or drawn beyond the middle region of the Air, is set on fire all at once, and so burneth like a log or great beam.

Now

Now the difference betwixt Beams and Pillars is this : they are then called Beams, when they seem to lie at length in the Air; but they are called Pillars, when they are carried upright, or perpendicular in the Air; the one end thereof being more neer the globe of the earth then the other. And the Pillars like unto Pyramides are caused when the thinner and lighter parts of the exhalation are ascended to the top, and the heavier and grosser parts continue and remain at the bottom; so making it in the form or fashion of a Pyramide, viz. great above, and small beneath.

*According as the vapors thick or rare,      Du-Bart,  
Even, or uneven, long, large, round or square;  
Such are the forms, it in the Air resembles;  
At sight whereof the amazed vulgar trembles.*

### 5. Of Torches, or Fire-brands.

These apparitions are generated, when the exhalation being hot and dry, is drawn up beyond the middle region of the Air; the matter of which it consists being long and broad, partly by its own heat, and partly by the heat of the place it is attracted to, is set on fire at the end thereof, in  
the

the highest region of the Air; and burneth like a Torch or Candle, untill the whole substance thereof be consumed and quite wasted. And the reason why it should burn at one end rather than at the other, is, because it is long, & standeth upright, having the most of its aspiring matter in the top, which toucheth the heat in the fiery Region. And in this station ascending upwards, it cometh to pass that when the upper end is advanced fully to the heat of the upper region, it is then and there fired, and consumeth by degrees: and then as a Torch or Lamp, when all the matter that feeds the flame thereof is spent, it ceases to burn any longer.

#### 6. Of flying Sparks.

*Scintille volantes*, or flying Sparks, are caused when the matter of the exhalation is equally dispersed, and in all parts alike thin, but not compacted, knit or joyned together: and being not closely joyned, some part of it being carryed up into the higher region, by the force of the heat thereof it is set on fire, before another part of it that cometh up after it; and being thus kindled by degrees, it flyeth abroad  
like

like Sparkles out of a Chimney, as when Sawdust or any such like matter is cast into the fire; insomuch that the thin-pated vulgar people suppose an infinite number of Stars to fall down from the Heavens, whereas it is nothing else but the exhalation that is thin, and kindled in many parts, sparkling thus.

Some call this Meteor *Stipula Ardens*, or burning Stubble.

I remember in the year of our Lord 1640. to have seen this apparition at Oxford, being neer the place called Fryer-Bacons Study, one Sunday night; but what Month or Week it was, I do not now remember. But this is still fresh in my mind, that the Sparks flew in a very strange and fierce manner towards Oxford, and came from the South-East parts of the Heavens; but whether the motion thereof was caused by the wind, or not, I cannot say: for as then my knowledge in the secrets of nature was but mean, (as indeed, yet it is,) I being then very young; so my notice and observation of this apparition was proportionable.

But this I know (and so do many hundreds more) that within a short space after, Oxford did undergo such a Renovation

tion and change, as it had not in some hundreds of years before : Yet I dare not place the principal grounds of *Oxfords* visitations and sufferings therein.

### 7. Of shooting Stars.

*Stella Cadentes*, or shooting Stars, are caused (if we will believe *Meuror*, and he may be believed) when the Exhalation being hot and dry, is gathered together into a round heap or lump as it were ; but not so thoroughly compacted, nor yet so apt to ascend as other fumes or Exhalations : Which is the chief reason (among many) that it is beaten back again, when it comes neer the cold confines of the middle Region ; and so hovering aloft, by an Antiperistasis, or repulsion by the contrary on every part, it is set on fire : and then sliding away, it appears as if a Star fell down, or were thrown down to the Earth.

Sometimes these Meteors are generated after another manner : for the exhalation being long and narrow, and by the heat of the upper Region is kindled at one end, and burning swiftly, the fire runneth from one end to the other, as on a piece



peece of waxed third that is lighted.

Others there are, that say this exhalation is not so much set on fire, as that it is directly seated under some one star in the Firmament in a direct line, (as it were) and so receiveth light from that Star, seeming to be a star when it falls.

Now against this later opinion there are two cleer exceptions, the first whereof is this: It is most certain, that those Meteors shoot or fall as often obliquely, as perpendicular or down-right; and so I have seen them often to fall: Therefore it cannot receive its shining (as it is urged) from a Star.

The second exception is this--In its falling, it appeareth to sight much bigger then any fixed Star that is fixed in the eighth Sphear; (yea sometimes bigger then *Phosphorus* (as I have seen) which is the biggett to sight of the seven Erratick Stars, and therefore is by some called *Aster nivalis*). The greatest or fairest of all stars; because she is seen so glorious in the evenings, when no other stars appear, or rather before they appear) and so appeareth lesser and lesser, as it comes neerer the Earth: whereas if it were in a direct line illuminated by the beams

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of

of a star, it would at its greatest distance from us appear least full of light, as a star in his Apogæon or Aphælion : And would shew it self fullest of light when it doth approximate us ; even as a star in his Perigæon or Perihælion : but we see the contrary to be apparently true ; therefore it cannot be kindled this way : yet some have thought it might easily be demonstrated.

*Epicurus* his Opinion touching this Meteor is, that the stars fall out of the Firmament, and that by the fall of them, both Thunder and Lightning is caused. For the Lightning (saith he) is nothing else but the shining of the star that falleth ; which falling into a watery cloud, and being quenched in it, causeth that great noyle which is called Thunder ; even as hot Iron maketh a noyse by its being cast into the water.

I shall not much question this opinion of *Epicurus* ; nor trouble my self to play the Critique with him about it : Although the learned Physician and Philosopher *Andreas Argolus* affords me good ground so to do, in *Tom. I. fol. 29.* of his *Ephemerides* ; where he shews that the Sun and all the Planets are vast distances from the Firmament ; yea, many millions of miles.

Yet

Yet I suppose, I may modestly demand of any holding this opinion, If the Orbs of the Erratique stars be so vast a distance from the Firmament, as *Argol* averreth, Why should not the eighth Sphear, viz. the Sphear of the fixed stars, be at full as great a distance (if not greater) then them? (unless they conclude the eighth sphear to be the firmament; which I presume they do not, because it is contrary to the rules of Astronomy.) And if hence it shall be supposed that the fixed stars are any space (be it little or much) distant from the firmament, why then should any be so ridiculous, as to affirm that they may or do, fall from, or out of the firmament? But I shall pass this over, and leave the discussion to abler Pens, and conclude with the divine Poet. —

*That shooting stars, those some do fondly call,  
As if those heavenly Lamps from heaven could fall.*

### 8. Of Illuminations or scattering fire.

This scattering fire, or illuminations appearing in the uppermost part of the lowest Region, is caused when many exhalations hot and dry, are drawn up in-

to the middle Region of the air, and there meeting with many cold clouds are sent back again. Which violent and forcible motions backward and forward, are the occasion of its being set on fire: And the parts thereof being not equally thick or joyned together, seemeth to the beholders as if fire were scattered or spread in the air. Yea, sometimes the whole air seemeth to burn, and all the Heavens do appear on fire: as they did in the year 1574. on the fifteenth day of *March*, as is recorded by *Stow*, in his Abridgment.

Dr *Fulke* saith, At such an apparition as this, the whole Air seemeth to burn, as though it would rain fire from Heaven; and so (saith he) it hath come to pass, that whole Cities and Towns have been fired.

9. *Of the Ignis fatuus, or foolish fire.*

This foolish fire is so called (saith Dr. *Swan*) not that it hurteth any, but only feareth or scareth fools; and is generated of a fat and oily exhalation, which is heavie, in regard of the glutinous matter of which it consists; by reason of which quality, the cold of the night beats it back again, when it striveth to ascend upward: through

through which strife and violent motion or tossing, it is set on fire, and falls downward, according to that of *Dubart.* in *Sec.* days work,

*If th'exhalation hot and oily prove,  
And yet (as feeble) giveth light above,  
To th'airy regions everlasting frost ;  
Incessantly th'apt tinding flame is lost,  
Till it inflame ; then like a squib it falls,  
Or fire-wing'd shafts, or sulph'ry powder-balls.*

And being thus fired, it passeth forward and backward, upward and downward, according to the motion of the Air in a silent night, by gentle gales, not going or moving exactly toward one point. Note, that if the wind be high, or any way sharply stirring, this Apparition or Meteor cannot appear at all. For the wind disperses the matter whereof it is made, and will not suffer it to be conjoyned.

This kind of light is often seen in hot and fenny Countreys, and in such places where there is abundance of fat and unctious matter ; as in Church-yards, &c. where through the corruption and putrefaction of many dead bodies there buried, the earth is full of such substance ; as also

in places where many battles have been fought.

And this Meteor appearing in these places (as indeed there is mott re son it should) the ignorant and superstitious people have thought them to be the souls and spirits of men departed, and accordingly have stood in a kind of slavish fear of them.

*Henry Cornelius Agrippa* (li. 4. *de occult. Philos. prope finem*) augmenteth to this error very much, and endeavours to render probable reasons of the souls mourning (as he calls it) over his *quondam* partner, the body; thus----- Usually where people are buried, you shall see many nocturnal Visions, Monsters, and other hideous shapes to appear; and this is the reason that walking over such places in the night time, it is the more terrible. And more especially where executed bodies are buried, and where dead souldiers that have lost their lives in battel are buried by heaps: for (*saieth he*) the sacred rites of buryal being denied to dead bodies, hinder the souls going further [admirable! and right *occult Philosophy*, sure! that the soul should be thus sensible, without an organical body] but keepes them there untill the day of Judgment.

But

But such fancies as these, with most ingenious persons, have been and are deemed no other then Delirious Dotages and Ridiculous Assertions, altogether unbecoming the tongue or pen of a Philosopher. And Noble *Cornelius* in his book *de vanitate Scientiarum*, ingenuously acknowledgeth as much.

*Object.* But saith the vulgar humorist, If these lights and apparitions be not walking spirits, how come they to lead men out of their way; as it is (more commonly then truly) reported?

*I answer,* The main cause why they lead men out of their way (if the phrase be proper) is, because those silly wretches that see them, and pretend to be led by them, being sore amazed, and affrighted at them, (not knowing their true cause, you may be sure) do look so earnestly after them, that they forget their way. And then being never so little out of their road (and frighted withall) they wander they know not whither; sometimes to Pits, Rivers, and other very dangerous and dismal places. And when at the last they happen into their road again, and get home, (with their hair an end, and themselves sweating and staring) they fall a telling their friends

strange and incredible stories, how that some devil or spirit in the likeness of fire, hath led them out of their way, I cannot (nor they neither very well, or truly) tell how far, or how long time; and that it came so neer them, it would have done them hurt, had not their prayers or some heavenly cogitations (such no doubt as amazed men are capable of) diverted it. When notwithstanding, all this while, the great dangers those poor ignorant wretches dread, is in the depravedness of their own senses! for there is none to them outward at all.

Now, the chief cause that this apparition seemeth to follow, or go before men, is by reason of the motion of the Air, by the going or motion of the man before or after whom it thus goes. Which Air being moved, drives it forward or backward, as it is either placed before or behind the person.

Whence it will rationally follow, that it is not the fire that leads or drives the fool, but the fool the fire: but when this fire happens to be at a greater distance, the mans eye and the air moving, maketh the man to think the fire moves.

These lights appear also oftentimes at

Sea



Sea as well as at land; sometimes one alone, sometimes two together; which some Seamen & Mariners, alluding to the writings of the Poets, have given names unto; and call that which appears single, *Helena*; and those that appear together, *Castor* and *Pollux*. But I shall not make any large discourse of their names here, but refer the Reader to more voluminous treatises for satisfaction.

#### 10. Of *Ignis Lambens*, or *licking Lights*.

This Meteor is called *Ignis Lambens*, or licking fire, for that it useth to cleave or stick to the hairs and garments of men and beasts. It is caused (according to the opinion of Philosophers) when many viscous and clammy exhalations are scattered abroad in the air into many small parts; which in the night, or after Sun-setting, (and sometimes in the day also, when the air is condensed or thickned; as on *February* the second 1656. neer *Rumford* in *Essex*, where this Meteor fixed it self to the garments of a woman, as she was riding to Market, and made her seem of a perfect flame) by resistance of the cold, are kindled; and then falling violently down

down, do fasten themselves and stick unto the heads and shoulders of men, or unto the bodies of beasts, as they are passing along in the fields.

It is done after the same manner as the dew or hoar-frosts do fix and settle to the hairs of men and beasts, or unto garments which have a nap, or a very high wooll upon them, as Fize or Cotten.

There are a second sort of these flames; and they are caused when the bodies of men and beasts, being rubbed and chafed, do send forth a clammy sweat; which is in like manner kindled as the sparks of fire that are often seen to flie from a horse that is of a black or dark colour, being rub'd or curried.

It is reported by *Livius*, of one *Marius* a Knight of *Rome*, that as he made an Oration to his souldiers in *Spain*, they saw his head as it were burning on a light fire, and *Marius* himself not aware thereof. The same Author relates a like story of *Servius Tullius*, that as he lay asleep (being a child) his hair seemed to be all on fire, and yet his hair not burnt, nor he in any measure prejudiced or hurt thereby.

*Julus*, the son of *Eneas*, had his Temples encircled with this flame, as *Virgil* in his *Æneids*, lib. 2.

Ecce

Ecce levis summo de vertice visus Juli,  
 Fundere lumen apex, tactuq; innoxia molli  
 Lambere flamma comas, & circum tempore  
 (pasci.

*Thus Englished by Mr. J. Ogilby.*

——— *In his sad parents sight,  
 Lo! from Julius Crown, a flaming light  
 Was seen to rise, and harmless fire did spread  
 With a soft touch, and round his Temples sed.*

Many are the stories that I could relate concerning this licking fire; how that it hath fastned unto men as they have been either walking or riding, and unto sheep and kine as they have been grazing; but hath never done harm to either: unless at sometimes it hath driven a fool to wonder! which cannot in the least ingage me to believe it were a whit the more harmful for that. And thus much for the first particular.

### *3. Of wonderful Apparitions, and their causes.*

In the begining of this Treatise I have shewed what a wonderful Apparition or  
 Pro-

Prodigie is, according to the opinion and judgment of the best Philosophers; and have treated there also of the several species or kinds of them, *viz.* Cœlestial and Terrestrial. It remaineth now, that I shew the chief causes of them, in this place. And if we adhere to our best Naturalists, they may be caused two ways, *viz.* naturally, and artificially.

First, they may be caused artificially; as by certain Glasses and Instruments, made according to the secret knowledge of the Optiques; which teacheth by divers refractions and reflections of the beams, how most visions and apparitions are represented.

*Cornelius Agrippa*, in the first Book and sixth chapter of his *Occult Philosophy*, maintains, that by the artificialness of some Optical Glasses, some men may produce at a distance in the air whatsoever images or shapes they please. Which (saith he) when ignorant persons behold, they think they see the appearance of Spirits, &c. when indeed they are nothing else but semblances kin unto themselves, and without life, (*i.e.*) Their own shadows contracted or dilated; which by the assistance and friendship of the Optical  
Glass

Glass, they have the happiness to see, and the unhappiness to think evilly of.

The same Author very excellently sets forth the use of the Optiques by an ingenious and not improbable instance, *viz.* Let any one (saith he) take an image or images, artificially painted, or written letters; and in a clear night set them against the beams of the full Moon, whose resemblance heing multiplyed in the Air, and caught upward, and reflected back together with the beams of the Moon, and any other man that is privy to the thing, at a long distance, sees, reads, and knows them in the very compass and circle of the Moon. — Greater things then these (*saith he*) are grounded in the very nature of the Air, and have their reasons and causes demonstrated in the Mathematiques and Optiques.

The learned Author of that lofty Philosophical phancy (entituled *The speedy Messenger*) who passeth under the name of *Domingo Gonzales, fol. 20, 21.* consenteth to the learned *Agrippa* in this particular. And although his book be of a very facetious and most pleasant stile, yet undoubtedly the Author's aim was at somewhat more admirable and excellent, then the ordinary  
fence

sence of his language makes known ; as may easily be gathered by an ingenious understanding.

*Bodine, Treat. Nat. Lib. 2.* is of opinion, that such things as these cannot be caused but by the illusions of evil spirits and Devils ; And that they alone can represent Castles in the air, Armies, Cities, Palaces, *Spectrum*, and all kinds of wonderful Prodigies and apparitions. But most Philosophers laugh at this his opinion , and deem it ridiculous.

Secondly, they may be caused naturally; and are so for the most part, *viz.* when the temper and disposition of the air is sufficiently able to receive the impress or image of those things done on the earth. And because the air is apt to receive divers images and shapes in divers parts or places thereof ; those monstrous forms , and strange actions, and stories, and characters, &c. proceed from the joyning of divers forms and actions there.

It is the opinion of *Albertus Magnus*, that the effigies of all sorts of bodies , may by the strength of nature, in a temperately moist air, be easily represented.

And *Aristotle* relates of a man unto whom it hapned, by reason of the weakness  
of

of his sight, the air which was neer him, became as a Looking-Glass to him; and the optique beam did reflect back upon himself, and could not penetrate the Air: so that whithersoever he went, he thought he saw his own image, with his face toward him, go just before him.

And *Agrippa* saith, When the air by the South-wind is condensed into thin clouds, there are represented as in a Looking-Glass, at a great distance, Mountains, Castles, Horses, and men, and divers other things. Which when the clouds dissipate, the apparitions vanish, and disappear.

This generally is the Opinion of Authors concerning the causes of Meteors and wonderful apparitions. And for Meteors, they are by experience generally found true, and therefore not to be questioned or suspected. And for wonderful Apparitions and Prodigies, it is more then probable they are also true: But

This Tractate swelling somewhat above the banks of my intentions, causes me to pretermitt the giving an account of the natural causes of Lightning and Thunder,  
Mock-

Mock-Suns and Mock-Moons, Circles and Crowns, &c. But these things being more ordinarily known than those I have treated of, I presume the ingenious Reader will not think it amiss to be referred to his own common experience for the knowledge of them.

*Ἐὰν ἡς φιλομαθῆς, ἐστὶ πολυμαθῆς.*

---

FINIS.

---



(161)

A

DISCOURSE

Touching the

DOCTRINE

OF

*Images, Spirits, Prophecies, Si-  
gils, Lamens, the Chrystal, &c.*

With an Account of

The Chief PROPUGNERS

Of such

OPINIONS;

*As Agrippa, Apollonius, the Sibylls,  
Dr. Dee, Mr. Kelly, Mr. Pugh, &c.*

And their Errours Retorted  
and Refuted.

---

By John Gadbury Φιλομαθηματικός.

---

— They shall proceed no further; for their folly  
[ἀνοη] or madness shall be manifest unto all men, &c.  
Tim. 3.9. Then —

Si populus vult decipi, decipiatur.

---

London, Printed for Francis Cossiaet. 1660.

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in



A  
DISCOURSE  
Touching the  
DOCTRINE  
OF  
*Telisms, Images, Prophe-*  
*cies, Spirits, &c.*

WITH  
An account of the chief  
Propugners of such strange and  
conceited Opinions.

**T**HAT there are *Angels* and *Spirits*, both good and evil, I never yet questioned, nor ever knew any so to do. That there are persons endued with a more then common or ordinary Speculation, or foreknowledge of things in general, I am in a very great measure

perswaded. *But that there are either Angels or Spirits, good or bad, within the compass or power of man's invocations or commands*, I seriously protest I am yet to believe. Or that all people that pretend to be endued with the Spirit of Prophecie, are really possessed thereof, I deem worthy the scanning and considering, before we too hastily concede thereunto.

I am not ignorant of the many strange and wonderful relations that pass for current among the sons of men, concerning *Angels, Spirits, Prophecies, Telisms, &c.* and of some persons being (as they pretend) so far illuminated, that they are (by many believed to be) able to Prophesie of things particular to happen. So common and general are these catching errors become, that it is now, *a most difficult and hard matter to distinguish a Plow-man from a natural Philosopher by his discourse.* And (as one learnedly observes) as in former times, it was a rare matter to finde *seven wise men in the world*: It is now as difficult and troublesome, to discover *the same number of fools.* Every man (almost) that hath scarcely arrived at the happiness of reading a Horn-book, accounts all things that come within the *Parcimeter* or compass

compass of Discourse, beneath him and his *Genius* (as it is now as commonly as ignorantly worded) that treateth not of the *raising of Spirits, of some Periapt, Amulet, or Magical Charm or Spell; or of Theurgie, or the Chrystal* (forsooth) in which some pretend to shew mens faces: (their other ends, they may as well and as truly.) And (that which I most disdain to think of) these superlative vanities, (to say no worse of them) are commonly *mixed with, and masked under, the honest and liberal Art of Astrologie*: and the chief [pretended] promulgers thereof, are neither affraid or ashamed to be the only favourers of such fictions. Thus

*What men ingenious do conclude a folly;  
Ignorant Quacks pronounce most pure and  
(holy.*

There are two kinds of Persons, that seem to me to be the principal Propag-ners of these monstrous conceits, viz.

1. The first sort are those men, *who* (to gain themselves Fame and Riches) *impose upon the understandings of simple-hearted credulous people* (who are apt to be born down with the pretended verity of Novelties) *things impossible, either to be*

done, or of themselves believed; And are therefore not (in reason) to be excused.

2. The second sort, *Are a company of poor melancholy crack-brain'd shallow-soul'd creatures, born as well to spread lies and impostures, as to credit and believe them. And these poor wretches erre in the strength (or weakness rather) of their understanding; and may therefore be the more reasonably pitied and pardoned.*

## SECT. I.

### *Of the first sort.*

**I**N the number of the first (which seems to be the most intolerable of the two) I may justly take notice of *those famous and eminent impostors, Trithemius, Agrippa, and Appollonius Tyanus*; of whose quaint skill and cunning, I shall briefly acquaint the Reader.

#### 1. *Of Trithemius.*

This *Trithemius* was an Abbot in Germany; and (without all peradventure) a person

person most eminently learned : And he being desirous to fly or soar somewhat above the ordinary Pitch, writes a Book of the heavenly Intelligences governing the Orbs under God. ( Which Book he dedicates to the Emperor.) But he writes in so ambiguous a strain, that the subject matter thereof for verity, doth appear to an easie understanding suspicious. — For (saith he) *Many learned men have consented to this Doctrine; which opinion of their's, my self NOT AFFIRMING, but delivering, do make manifest to your most sacred Majesty.*

And at his last farewell (that you may see he writ what he writ, for Fame and Honour, more then for any belief he had of the thing) he concludes — *Most sacred Caesar! I have not wrote these things assertively, or that we must believe them by any means. — I protest with my own proper hand, and confess with my mouth, that in all these things delivered, I BELIEVE NOTHING, or admit of ANY THING, unless what the Church doth hold: the rest, I refute, and contemn as vain, fained and superstitious.*

Thus far *Trithemius* himself. And would

any man, that is but reasonable, and well in his wits, engage his faith or belief unto that, which the Author thereof professeth to refute and contemn, as vain, feigned and Superstitious ?

Besides, if this his doctrine of Intelligences, &c. were certain and true, and not superstitious, vain and feigned; how should it come to pass that his own disciples jar and disagree in their own craft and skill ? One of them tells us, ——— *That the world is now under the Gubernation of Gabriel, the Angel or Spirit of Mercury ; and saith it is-----perhaps a sign we are afflicted with so many novel opinions, &c. Vide Lil. worl. Catastrophe, p. 56.* Another of them acquaints us (from long poring and staring upon the same fictitious principles) *That the world is not (now) under the government of Gabriel, the Angel of Mercury, but Hanael* [names to fright folks, rather then feed their understanding !] *the Angel or Spirit of Venus. Which Angel [Hanael] (saith he) shall yet raign ninety one years, twenty four months ; before whose raign be ended, we may expect the arising of a great Monarch, and settlement of a great Monarchy* [pretty enthusiastical delusions !] *the greatest and last that ever will be. Vide Blag. Ephem. 1659. p. 1.* Again,



Again, if there were any verity or reason in this high-towring doctrine they pretend unto, may we not with much reason conclude both these [*Angel-mongers*] mistaken? for according to the Principles of their Patron *Trithemius*, neither *Gabriel* nor *Hanael*; but *Samael* the Angel or Spirit of *Mars* (to cope with them in their own canting dialect) should have ruled this present Age of the world. For he acquaints us, *that under Mars's rule or dominion, wars were all over the world*; [what peace have we, in this age had, I pray you?] *infinite thousands of men perished*; [Is our age behind hand with any age for that also?] *Sundry Battels fought*; [Doth not this age of ours, by experience woful enough, prove the same?] *Kingdoms lost their former bounds*. [How conspicuous is this truth to us also!]

Now, if *Mercury* had governed at this time, the world had then been busied about novel fancies and opinions; secret plottings, and privy clandestine conspiracies; and not apted or fitted for any such publick or notorious actions. And had *Venus* (by her Angel) reigned (as was urged) we should then have been blessed with concord, pleasure, tranquillity, peace and quietude.

tude. *Ergo*, it roundly follows, that (were we willing to suppose a truth in the doctrine) neither *Venus*, or *Mercury*, or their Angels for them, could at this time govern the world.

But when rash *Affertors* want arguments of reason to make good the things they (so ignorantly) obtrude upon mens understandings, it is no wonder that they are found guilty of such gross absurdities. I appeal to the whole world, whether our *scarlet Times* have not more resembled *Mars and his fury*, then either the *changeable fancies or witty conceits of Mercury*, or the *serenity and smiles of Venus*.

Blood, death, and tragique stories, Mars doth yield;  
 A Golgotha of graves, whose purple field  
 Dy'd Crimson with his fatal Missacres,  
 Craves bloody Ink, and scarlet Characters :  
 A pen that like a bullets force would reel  
 A marble conscience ! -----

Ant.  
 Philos.  
 Sat. 5.

By this short Annotation, you may judge of what worth and excellency the whole is, although so prodigiously boasted of. For you see plainly, *Trithemius* owns not the doctrine; and it is plainly to be seen also, that *his disciples* understand it not; nor indeed

indeed do they know how to make use thereof, except only to gild over their ignorance in honest and demonstrable Arts they pretend to the knowledg of.

It seemeth as cleer to me, as the *Sun* in his Meridian glory, that *Trithemius* his design and aim was to get himself *fame and honor*; and to fix the *Image of his ambition* in the beliefs and understandings of the ignorant and credulous sort of people in the world; so to perpetuate his name and memory for ever, by such an undertaking. [*For you must know, that the world is not half so barren of persons ignorant, as ingenious; and really I account it a providence, that God and Nature have given to wit and ingenuity wings, that the Heavenly part of the ingeniously learned, may bear them up above the dunstable resolutions of the rustick or unlearned: otherwise, they would be most sure to be voted out of their knowledge, as reason it self too often is, at a Grand-Jury.*] It is not to be doubted, but *Trithemius* knew the vanity and fictitiousness of this pretended Angel-skill. But had not *Trithemius* done something above the ordinary level, how should he have (now) been talked of among us? he (alas!) hath passed away, and would have been remembered  
no

no more (or at least but a little while) among the sons of men, but for such an undertaking. Now the better to obtrude this his fancy upon the spirit of the world, he *dedicates the story to Caesar*; submitting to his judgment, and the censure of the Church therein. And hence it is come to pass, *that the learning of Trithemius, and the authority and greatness of Caesar his Patron, hath born down as well the reason and judgment of some persons very learned, as the yeilding brains of the ignorant.* And thus much for *Trithemius*.

## 2. Of Agrippa.

*Henry Cornelius Agrippa*, is the second person in my triumvirate; who beyond all thoughts of doubt, was a most eminently learned man; or else surely he had never been admitted *Councillor to Charls the fifth Emperor of Germany*; nor yet judge of his *Prerogative Court*; both which honors *Cornelius* was possessed of.

This learned person being strangely possessed with the vanity of what we have now under examination, wrote three books *De occulta Philosophia*, of occult Philosophy; and therein to the skie (as we use to speak)

magnified the *Doctrin* of *Angels, Spirits, Characters, Seals, and Images*, &c. and thereby set the fancies of divers persons at work, expecting to be acquainted with their *genius*; or at least so far with the vertue of a *Sigil*, that thereby they might *work wonders*: who have indeed (after much pains and expence of money and time, returned as wise from the search thereof, as they came first to it. Some (it is true) that I know, will talk largely of their skill and cunning abilities; and report with much confidence what they are able to do: but alas! they only act the part of *Vangoose in the Play*, viz. pretend much, when they can do nothing but talke.

Man: Will you see somthing? Ick sall bring in de *Turkschen*, met all *Zin* *Ba* *Wawes*, & *Zin* dirty towland *Panits*, *sarges*, met all *Zin* *whooren*, *Canniken*, all met an ander; de *Hoffe* van *Persia*; de *Tartar* *Cham*; met de groat *King* of *Mogul*, and make deir men, and deir horse, & deir *Elephanten* bee seen fight in de ayze, and bee all killen, and aliben, & noe such ting. And all dis met de *Ars* van de *Catopricks*, by de *reflechte* van de glassen.

Such

Such indeed is the skill that many pretenders have arrived at, by their being credulous of things impossible to be performed ! and while they have twatled of raising spirits, and of shewing faces in a Glass, and other such like counterfeit cozening stories, they have layd their reputations and honesty low enough, in the esteem of all.

I remember to have heard a story, of what hapned between that *excellent Philosopher*, and *great naturalist* Sir K. Digbie, and that *Arch-pretender* Dr. Lamb. ‘ This  
 ‘ Dr. Lamb would needs be thought a person able to converse with Spirits, command Devils, and what not ? which the  
 ‘ learned Sir K. hearing of, and desirous  
 ‘ to be confirmed of either the truth or  
 ‘ falshood of the relation, repaired to the  
 ‘ Dr. who presently meeting the *Knights*  
 ‘ request (supposing him ignorant in his  
 ‘ craft,) begins to shew him some shapes,  
 ‘ by the reflection of some *Optical Glasses*  
 ‘ upon a wall : which the *Knight* readily  
 ‘ perceiving, found him a cheat in his pretences (for that there was nothing more  
 ‘ in that knack of his, of rarity, then what  
 ‘ an ordinary capacity might honestly arrive unto by the *Optiques*) and took him  
 ‘ by

'by the collar of his doublet, demanding  
 'of him, if that were all the Devil he  
 'could shew? *He answered, Yes: the Knight*  
*'replied, You Villain! you deserve to be*  
*'kick't down the stairs in recompence for*  
*'your knavery.*

I am of belief, the application of this  
 story will reach, (if not over-reach) the  
 consciences and practices of some among  
 us, that wear the golden name of *Astrolo-*  
*gers*; who very commonly under pretence  
 thereof, make use of a *Christal*, and other  
 pretended *Cheats* and *Shifts*, to Gull the fil-  
 lier sort of people. Nay, they are made  
 use of sometimes to persons at very great  
 rates, (*viz. six pound a call*) as they (kna-  
 vishly call it) even to their undoing, and to  
 the great scandal of *Astrologie*, (which as it  
 is dealt with, is the onely *Cover-cheat*  
 of these times) and indeed to the *Shipwrack*  
*and Ruine of the Practitioners Conscience,*  
*Honesty and good Name.* Nay, this villany  
 is grown so rife and common now, among  
 us, that he is not worthy (almost) to be  
 deemed an *Astrologer*, that cannot stretch  
 both his conscience, and skill, like unto  
 these persons touched; who by their  
 practises should be of *Cacus's Progeny*, be-  
 cause

cause they so eminently pretend to make  
with him ———

*Candida de nigris, & de candentibus atra.*

*Black things look white, and white to look like  
(black).*

No man in reason can be angry at this Discourse, unless he be guilty of the error taxed. Which if he be, I wish his return to the truth ; for there is a secret justice that finds out persons of unjust practise before they be aware. The wicked flourish for a moment, or small season; but their end is destructive. I hope those whom this *Ænigmatical* touch concerns, will take convenient warning by it ; I point at none (though perhaps I might have done) by name ; but have been guided by that known Law of civility.-----

—*Licuit, semperq; licebit,*

*Parcere personis, dicere de vitiis.*

*It Lawful was of old, and still the same,*

*To scourge the vice, and friendly spare the name.*

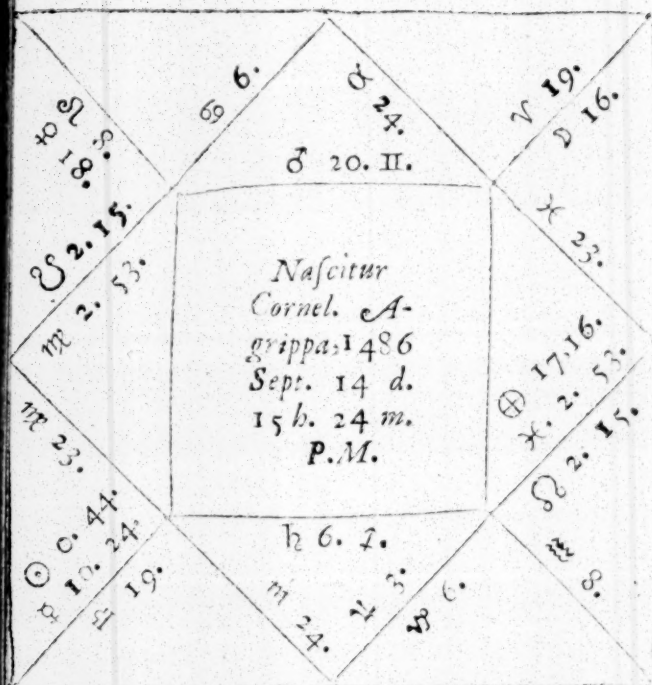
And now I return to *Cornelius* again. As there are some persons born to believe lyes, fictions, and fables ; so there are others that are brought into the world to  
broach



broach them. And such was this learned persons fate ! and his Nativity doth excellently well demonstrate the same. For 1. ♀ *Mercury* who is Lord of the Ascendant thereof, is combust, and in ☐ of ♃. and the ☽ is in ☿ *Opposition* of him and the Sun. 2. The ☊ *Dragons* tail is upon the very Cuspe of the East Angle. 3. *Saturn* and *Mars* (who is the dispositor of ☽, and a great significator of inclination and manners in his Nativity, by being in \* of ☽, and in △ of ♀ Lord of the Ascendent) are in opposition from Angles; and the Ascendent is evilly beheld by both of them, but chiefly by *Saturn*. Now I ask the honest Astrologer, whether the owner of such a Nativity were not a fit person to coyn and broach fables ? Behold the figure thereof, as the learned *Origanns* hath it.

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I the more willingly insert the figure of this Nativity, 1. Because Origanus works are not very common and easie to be had. 2. That every one versed in Astrologie may see by the figure, that I do not impose upon him or any other, ought else, then what the Scheam presents.

But, notwithstanding these notable Arguments in his Geniture for such a purpose

pose, this eminent Person retracted those  
his strange Opinions; as may be seen in  
his Book of the vanity of Sciences: And  
happy would it be for all others that are  
tainted with the same error, so to co. But  
a more remarkable recantation of his, I  
find in the third book of his *Occult Philo-*  
*sophy, prope finem.*

‘Of *Magique* (saith he) I wrote  
‘whilst I was very young, three large books,  
‘which I called *Occult Philosophy*; In  
‘which, what was then through the curio-  
‘sity of my *Youth* Erroneous, I now being  
‘more advised, am willing to have RE-  
‘TRACTED, by this RECANTATION, ——— I formerly spent  
‘much *time* and *Cost* in these vanities; At  
‘last I grew so wise, as to be able to dis-  
‘swade others from this *destruction*. For  
‘whosoever doth not in the truth and  
‘power of God, but in the deceits of De-  
‘vils, according to the operation of wicked  
‘spirits, presume to Divine and Prophecy,  
‘and practising through *Magical vani-*  
‘ties, *exorcisms*, *incantations*, and other de-  
‘moniacal works and deceits of *Idolatry*,  
‘boasting of *delusions* and *Phantasms* pre-  
‘sently ceasing, brag that they can do *Mi-*  
‘racles; I say (saith he) all these shall with

' *Jannes and Jambres*, and *Simon Magus*, be  
' destined to the torments of eternal fire.

Let now the Maintainers of these Fictions and reasonless Opinions, retract by the president of their *learned Author* ; If not in publique ( as he hath done ) let it appear in their practises at least. But if they are resolv'd to ride it through, maugre all that can be said in opposition to it ; and will still hug and retain this their *art of cozenage and deluding the world* ; Let them shew to much of *Honesty* in the midlt of their *Villany*, that while they *pick the Purses of the people*, they *may spare their wits*. For it is a double loss, for men to be cogg'd out of great sums of money, and then to be cheated into a belief, that they are *Honestly* and fairly used.

### 3. *Of Apollonius Tyanicus.*

This *Apollonius* is the last of my Ternary ; and was a person that pretended much skill in the making of *Telismes*, &c. In which art (if we will believe all that is written or storyed of him) he was so well versed, that thereby he could work wonders ! and do things so far beyond the reach of mans reason, that some of the people of those times in which he lived,

accounted him a petty God, rather than a man. *Hierocles the Stoick* had so high an Opinion and esteem of him, that he deemed him a better man, and one of more power than *Christ, the Saviour of the World*; Nay, such was the dotage of many people in those dayes (a spice of which, we in ours still retain) that they accounted him a man so much excelling the very best sort of men, that they thought him too sacred to be lightly spoken of. Yea, so happy was the time in which he began his pranks, [*For it is not to be denyed, but much is to be attributed unto times and seasons*] or else his *Geniture* was remarkable and prodigious for such purposes, [why not, as well as *Cornelius Agrippa's*?] that the most Orthodox themselves began to deem him vested with power sufficient for a Deity; which occasioned that so strange a doubt from *Justine Martyr*, as cited by the learned *Gregory*, fol. 37.----Εἰ δὲ ἐστὶ Σαυτωτὸς καὶ δειπνῶν καὶ κνίσων, &c. If God be the Creator and Lord of the world, how comes it to pass that Apollonius his *Tellins* have so much over-ruled the course of things? For we see that they also have stilled the waves of the Sea; and the raging of the winds; and prevailed against the

*noisom flies, and incursions of wild beasts, &c.*

So strangely infectious hath this his Doctrine of *Telisms* and *Images* been, that it hath not only infatuated many private persons, but *whole Countries* also. For this *Apollonius* was (not only erring, but) errant in his practise; and travelled and beat about to divers places, boasting of his skill and cunning, and somer with some of the more credulous sort (in most places where he came) that employed him in his craft, to make *Images, Sigills, or Telisms*, against *Storks, Tortoises, Frogs, Scorpions, Horses, &c.* And if at any time the event hapned to crown his business, he had then the honour of a *God among the ignorant*. Albeit those things the people esteemed *Plagues*, might have stopped or stayed, had he never used his skill or cunning.

But this *Impostor* (not unlike some subtil Physicians, who to gain themselves the greater honour, perswade people they are dangerously diseased, when in truth) they have nothing of sickness on them, but their Doctors words) being acquainted (peradventure) with the course of the *heavenly bodies*, might easily conjecture how long a *Plague* or *Malady* would raige; and taking the advantage thereof,

thereof (as those subtle *Knaves in Lapland*, concerning the selling of winds, &c. when at the same time, whether the *cheated Merchant* buy them or not, the winds of course will rise; being moved and stayed again by superiour Causes) he might very opportunely, and with ease (and success) also, make *Telisms* against the rage and fury thereof: And yet no reason why he should be accounted a superlative *Doctor* for it at all.

From the example of this mans quaint skill, some persons among us, as well principled, pretending to the *Syderal Science*, have undertaken the making of *Images, Sigils, Lamens, &c.* to procure *Peace, Love, wealth, & quid non?* which vanities are so apparently simple and reasonless, that it were a madness or frenzy in the highest degree, to repose either confidence or credit in them.

‘I have heard of a person professing great skill in this craft here in *London*, that meeting a friend of mine (a Captain of the Army,) casually, who was a little indisposed in body, and desirous of relief against his malady: This *Dr.* endeavours to persuade with him to try the vertue and power of a *Telism* or *Sigil*. The Captain

' (covetous of health) demanded the price  
 ' thereof : the *Dr. Answers, Eight pound.*  
 ' Quoth the *Captain*, That is too dear. Nay,  
 ' quoth the *Dr.* I can make you one for  
 ' *four pound* ; but it must not be then in  
 ' *Silver*, but in *Copper*. The *Captain* re-  
 ' plied again, That it was yet too dear, and  
 ' he could not spare so much moneys at  
 ' present. The *Dr. rejoyn'd*, If that be it  
 ' (saith he) I can make you one in *Parch-*  
 ' *ment*, which may do the business; and that  
 ' will cost you but *thirty shillings*. *Thirty shil-*  
 ' *lings* ! answered the *Captain* ; Is there so  
 ' much difference of the price , in the *sub-*  
 ' *stance* or *matter* of which your *Telisme* or  
 ' *Sigil* consists ? Yes, said the *Dr.* the ope-  
 ' ration is all one. [Which I esteem the  
 ' most splendid truth in the whole story]  
 ' But to be serious (said the *Captain*) *Dr.*  
 ' what will the effect of this business be ?  
 ' Or how shall I be bettred by it ? Oh !  
 ' Never Question that , said *Mr. Doctor*,  
 ' for it shall redeem your *health*, make you  
 ' *rich* and *fortunate*, and fit to be beloved of  
 ' *all sorts* ! If this be true, reply'd the *Cap-*  
 ' *tain*, How comes it to pass , You get not  
 ' one your self ? For I perceive you to  
 ' stand in as much need thereof, as I. At  
 ' which reply, the *Dr.* did (as well he might)  
 blush



'blush at his pitiful and ill-grounded skill  
& cunning

Now, the pretended way of making these strange scare-crows, is as irrational, as the things themselves unreasonable. And they seem to ground the same upon the 9. Aphor. of Ptol. Cent. Γὰρ ἐν τῇ γενέσει τῶν ἀστροῦ ἀνὰ πάλαι καὶ βεβαίαν εἶδον, &c. (i.e.) The generable and corruptible forms of things, are wrought on, or affected by the Celestial. Hence the framers of images make use thereof, by observing the entrance of the Stars into them. Which text of Ptolomy, although Trapezuntius understandeth, and indeed interpreteth in favour of such conceits; yet most Astrologers have understood it of the doctrine of Ascendents; and I presume they will not deny but that doctrine is purely Anti-Telismatical. But if the framers of Sigils, &c. shall pretend a claim (for the colour of their cunning) to the doctrine of Ascendents, it will stand them but in small stead: for there is no part of Astrologie less studied and more uncertain, then that. And it is no less then a miracle to me, to consider, how it is possible the Ascendents of Cities and Countries should be so exactly known in those days (for if I grant a truth in the thing,

so

so they must be, or else the *imange-monger* would be strangely out in his *Trade*, and his *Telisme*, or *Sigil* of small worth) and so hard to be hunted out in these? for it is more then presumed, that *Astronomy* was nothing so perfect in the days of *Apollonius*, as in these of ours.

Besides, were there something of verity in this *Sigilling Science*, I would fain be inform'd how it should come to pass, that the certainty thereof should only be seen in the Ascendents of *Countries and Cities*, &c. and not in *private Genitures*? since truth in any thing or Art, is like unto the light of the Sun, appearing from a lesser to a greater degree, until it have arrived at its full splendor. And it is also more then probable, that the Ascendents of particular *Genitures* are more certainly known, then the other; and therefore should *Telisms*, *Sigils*, &c. be of a more sure and indubitable operation in them, according to reason; were there not a knack or cheat in the thing, fit only to be known and connived at, by an *Apollonius*.

My self have (at some times, with others) been an admirer of these vanities and silly conceits, but have found them to fail notoriously; Notwithstanding the greatest  
and

and most exact ceremonies were used in their framing. And what vertue, worth, or excellence there should be in any of these *Telisms*, &c. unless by hap-hazard, as an *Emperick* cures a disease, or a *mad-man* drops a word of sence, I protest really, I do not understand. Nay, the very persons themselves, that pretend most to those things, notwithstanding all their tricks and devices, are generally *poor, despicable, and contemptible fellows*; oftentimes reduced to beggery: they cannot add a hair to their own condition by all their cunning and skill; nor (as the learned *Burton*, in just derision of them saith) take either *gold Letters*, or any thing else, out of *Cras-sus his Chest or Mine. Vid. Anat. Mel. fol. 47.*

It aptly follows therefore, --- That the persons professing these things may deservedly be hissed at and derided, and the forgeries themselves, justly ranked with the *fables of Merlin, and Mother Shipton, and the rest of that Rank and Rabble.* And so I have done with *Apollonius*, and with the first sort of persons in my division; who in reason are fit to be blamed, for obtruding such reasonless, yea senseless vanities and fictions upon the judgments and understandings of the world.

SECT.

## SECT. II.

*The second sort.*

**T**He second sort, are a company of Melancholy Crack-brain'd Creatures, born as well to spread lyes and vanities, as believe them, &c. in which number I rank the *Sibyls* and *Quakers*, Dr. *Dec*, and Mr. *Kelly*; the Author of those Prophecies published by Mr. *Pugh*, with other Melancholy souls, fit to be pyed, but not believed.

*6. Of the Sibyls, &c.*

The name *Sibylla*, is not a proper name, but an appellative common to all women pretending to the Spirit of Prophecy; and is compounded of *Σιδς*, (which in the *Æolick* dialect, is the same with *Θεός*) (i.e.) *God*, and *βουλή*, (i.e.) *Council*: because they pretended to declare the mind and council of God to his people. *Serv. Æn. Lib. 6.* There were ten very eminent that bare the name, viz. *Persica*, *Libyca*, *Delphica*, *Cumæa*, *Erythraea*, *Samia*, *Cumana*, *Hellespontia*, *Phrigia*, *Tiburtina*. They are said all, to have Prophecyed of *Christ*, and

to have related Prophetically other very strange things. Without injury to reason, we may believe, they were a company of poor Melancholy creatures, that knew not what themselves spake. Some of them (as it is reported) would write their fancies in sand; others, at the mouth of a cave in leaves of trees: which the fierceness of the wind would oftentimes so scatter, that they could hardly be brought into order again. Whence it was, when people were wont to express any difficulty, they would use *Politian's* words——*Laboriosus est, quàm Sibyllæ folia colligere*: It is easier to gather together the Sibylls Leaves. *Rom. Ant. fol. 52.* Now, let us ask of reason, whether such actions as these are not apparent Testimonies of Melancholy? yet so credulous have many learned (as well as others) been, that when they would assert the reality and truth of any thing, they would do it proverbially in these words—*Tis as true as the Sibylls Oracles!*

The learned Mr. *Burton* of *C. C. C. Oxon*, saith, that *Melancholy* was the sole cause of *Sibylline Prophecies*, if there were any such thing. Which, (saith he) with *Casaubon* and others, I justly except at. For, it is not likely that the Spirit of God should reveal

reveal such manifest Revelations and Predictions of Christ, and conceal them from his own Prophets. *Anat. Mel. fol. 657.* And indeed, there was hardly ever any ingenious man (except for some self end or other, as *Catiline* to *Lentulus*, for the better working his design about) that ever credited them for any other, then a crew of poor - silly - Melancholy - Crack - brain'd Creatures. And really, for any man to credit, or give heed to vain, idle, and addle-headed women, and to esteem their Predictions, or twatling stories, as prophecies, or Oracles, Is the greatest Argument of Imbecility or weakness, that can be.

For my self, I will speak freely ; my reason knows no difference betwixt a *Sibylls* Oracle, and a silly Quakers conceited Revelation ! And if we must still be born down with the empty names of such like fictions and fopperies, I understand not, but we may, with as much reason, credit the voices and Revelations of *Hannah Trapnel*, and *Dorcas Erbury* : the parallel seems equal. For the Sibylls in their times pretended to deliver their fantasms by inspiration ; so do these silly wretches. The Sibylls were scorn'd and contemn'd in their days ; which occasioned their living in caves

caves and other obscure places : the like are these poor silly souls subject unto. And if it be only the length of time , that can make every melancholy , distemper'd, crack - brain'd Creature a Prophet , or Prophetess, I know not, but those silly poor Creatures ( though now despicable ) at length may be esteemed of equal Authority with the *Sibylls*.

I have read most, if not all, that is extant, of the *Sibylls* Prophecies, and profess really, I cannot espy any thing of worth or reason in them; simple , rude, raw and scarce Pen-feathered conceits, calculated only for the belief of the balder sort of understandings in the world. And as one said of the *Turkish Alcoran* — *Totum Scriptum confusum, sine ordine vel colore, absq; sensu & ratione; ad rusticissimos idem dedit, rudissimos, & prorsus agrestes, qui nullius erant discretionis, ut dijudicare possunt : That it was a book full of Nonsense, Barbarism and Confusion, without either time or reason, or any good Ingredient : First discovered to a company of rude rusticks, hoggrubbers, that had no discretion, Art, judgment, or understanding ; and by such is still maintained : the very same may I say of the *Sibylls*, their Prophecies, Oracles, and Disciples.*

We

We are not un-acquainted with what desperate effects melancholy hath produced. *Plutarch. Lib. de superst.* calls it *Turbulenta passio, hominem consternans*-----A turbulent troublesome passion, that utterly undoes men. *Burton* terms it *exitiosus error, & maxime periculosus*, A most perilous and dangerous enemy. It captivates the senses, destroys reason, makes every thing seem of a quite contrary hew. It hath caused men to conceit themselves Urinals, Sheep, Horses, any thing. Some by reason thereof, have believed themselves to be dead; others, to want a head; a third sort, to have serpents in their bellies, and what not? when alas! there is no such thing, save in their Melancholy conceits. But as the learned *Gregory* well notes of such that are vertiginous-----*They think all turns round, all erre; quum error in ipsorum cerebro sit; When the error is only in their own brains*: So it is with these melancholy persons. And this may suffice to signifie the error of the Sibylls, Quakers, Dreamers, and the rest of that rabble, and of those that believe or give credit to them, or their conceits.

2 Of Dr. Dee, and Mr. Kelly.

For the ignorant and vulgar sort of people



ple to be so deluded, cheated and cozened, as hath been shewn, is no great marvel; but for the learned and ingenious to be found in the same predicament, is (to me) no small wonder!

This eminently learned person (for without question such he was, as appears sufficiently by his *Mathematical Preface to Euclid*, & his *Aphorisms*; two things of such worth, that (in kind) I cannot tell what extant can equal,) as is evident by the book lately set forth by *Meric Casaubon* D.D. under his name, was a great Creditor of the Doctrine of Spirits and Angels; and had (if the book say sooth, which I not a little question) Communication and converse with them. But yet he confesseth never to have seen any himself; but was still beholden either to Mr. *Kelly*, *Arthur*, or *Bartholomew*, his speculators by turns; and whatsoever they told him, he was contented to rest satisfied therewith.

It is the opinion of Dr. *Casaubon*, that Dr. *Dee's* aim and design was to bring up a new Mode of Religion among men (we have now too many of them, without him or his skill) and to obtrude a faith upon them, contrarie to all that at that present was professed. But be this granted, that it

was his aim and intent so to do; and will it not readily result, that there was not so much of truth or reality, as subtilty & policy in the thing? Another thing worthy of good consideration, I meet with in the Publisher thereof----- *That had Dr. Dee but lived in Turkie when he conversed with Angels and Spirits thus, there is no doubt (saith he). but they would have spoke as much for the Mahome as faith and profession, as by his being in Europe, they did for the Catholique or Christian.*

And indeed if we seriously consider this Doctrine, &c. we shall finde, that both Angels and Spirits, &c. always fitted their Answers and Oracles to the humors and customes of the times, and place or places in which they were delivered. Which very thing proclaims the whole business to consist of nothing but deceit and imposture! And really it is a wonder to me, that any person that is ingenious should esteem of it otherwise.

I have read the [look seriously over, whereas the Publishers desire is but to read a quarter thereof, before a man pass his censure or opinion upon it] and protest really I find nothing in it, but a meer Romance Storie, in a pretended Saint-like  
Scrip.

Scripture-language; the stile Platonick; and of so indifferent a vein for eloquence and fancie, That I presume an ordinary wit might have flown a far higher pitch.

*Ben. Johnsons Bartholomew Fair* is far above it, both for language and matter, plot and contrivance; and indeed, in all other respects.

There is one thing in it (above all the rest) worthy to be noted; and plainly proves the designers of this new-found Whimsy, not so religious as they pretended. It is this ——— *In the progress of these Stories, Dr. Dee and Mr. Kelly could seldome agree. At last they resolved to invoke an Angel or Spirit, to acquaint them with the reason thereof; they being of one and the same faith, and professing and practising one and the same thing. To be brief, an Angel (as saith the Book) was called, and the question being propounded,--- The Angel returned this in answer---The reason of their disagreeing so much was, because they were not cross matched. Upon the hearing of this answer from the Angel, Dr. Dee and Kelly begin to interpret the same, To their not having layen with each others wife. And this was the best and only gloss they could put upon*

O 2

their

their Angels answer. Now to put this blessed work into practise, *To tempting the women they go ; And* (sayes the **Book**) *the women cryed thereat, deeming the action sinful.* And that which is the more intolerable, To these Lecherous and filthy conceits, they were not ashamed to abuse the holy and glorious name of God and of the **Trinity**.

Immediately after, to render the cheat (for no other can it be, notwithstanding some account it of as good a stamp for truth, as the Gospel of *St. John*) the more plain and clear ; they subjoyn a question of Theft, answered by *Astrologie*, and the very text of *Haly de judic. Astr.* urged for the reason of their judgment. Which had there been any thing of excellencie or certainty in their pretended Doctrine of Angels, I suppose they would never have been beholden to poor *Haly* ; or have craved the assistance of an Aphorism from him in any case whatsoever.

In another place, they fall to their trade of Exorcising again ; and an unmannerly shee-Angel appears, and incontinently shews them her nakedness. Such is the excellencie and Religion of such Hyperbolicall fooleries !

What

What this *Kelly* was, the Publisher tells you at large, that he was a Philosopher undone by fire, or by seeking after the Elixir; (a thing that hath befooled the wisest of men.) Afterwards he fell into some ill trade, or course of living, that (as the Publisher saith) he lost his ears in *Lancashire*; and then fled beyond the Seas, &c. but for Dr. *Dee's* part, I believe him much abused in the thing. For it is impossible for reason to conclude, a person of so great learning and parts, a general scholar, one that had the advantage of the best wits in his times, (which was of power sufficient to keep his reason from sinking, or suffering shipwreck) and himself so great a Proficient in all arts and sciences, could be so strangely deluded.

If we should admit that this *Kelly* (being as you have heard before, a person reduced to a condition desperate) might once by his subtiltie delude him; Or that himself (in some more then ordinary Melancholy Mood) should willingly yeild to the tryal of some such project: Yet I cannot conceive, but he must easily have discovered the vanity and uncertainty, (to say no worse) of the practise, before it could possibly grow up unto so large a book in *folio*. I

I leave the modest Reader to judge of the thing. If it be falsely fathered upon Dr. *Dee*, my estimate thereof is not then vain : if it be truly & really his own, I then account it no miracle for vain and foolish things to confound and destroy the wisdom, judgments, and understanding of the wise. Thus much for the substance and excellence of Dr. *Dee*, and Mr. *Kelly*, in their large folio Book of Spirits, lately published.

### 3. Of Pughs Prophecies.

The learned Frenchman *James Gassrel*, fol. 285, tells us, That the *Astrologie* of the *Hebrewes* had not as yet lost any of its lustre, so long as it was practised by those of their own Nation only. But so soon as the more Northern Nations began to have any knowledge of it, they presently fell to venting of such strange, wilde fancies, and to increase the number of fables in such sort, as that it is no marvel that the Science hath been so much cry'd down.

So, while the Spirit of Prophecie remained in its proper Channel, i.e. Among persons ab-*Antiquitate* appointed for such an office, it was most worthily honored, (as indeed it ought still to be;) but when once the seed of *Baal* began to abound, and the whole race of *Pseudo-Prophets* overspread the world; such lyes, vanities, forgeries and falsities, have been vented, under pretence of their being acted by the Spirit of Prophecie, that it hath occasioned many to blaspheme the same, and think lightly of the true Prophets sent of God.

In the number or retinue of which vanities;  
 I rank the Prophecies now in question Where in  
 pag. 1. our Prophet tells us,—— That *Elphin*  
 son of *Midduo Gwarranir* having requested the  
 benefit of fishing for one night, which being grant-  
 ed him by his father, he rises early the next morn-  
 ing, and taking up his net, finds no fish therein;  
 but (instead thereof) espies entangled about the  
 Net, a close leather bag, the which he took up and  
 ripped open, and found a child therein nam'd  
 [I know not, nor he neither, by whom] *Taliesin*. Pag.  
 2. this wonderful childe declares it self for the  
 Protestant Religion: Albeit *Luther*, the father  
 thereof, was not born some centuries of years after.  
*Elphin* is grieved he hath missed his prize by fishing;  
*Taliesin*, pag. 3. promiseth to be better to him then  
 300. Salmons. Pag. 4. this *Taliesin* pretends to  
 have been contemporary with *Jonas*, from whom  
 he received another name, even *Merddin*. (*Duplex*  
*Nomen*, *Duplex Nebula*;) he was also with God be-  
 fore *Lucifer* fell; he was also in the banner lea-  
 ding *Alexander*. He knoweth the number of the  
 Stars (not better sure then *Aratus*) from the North  
 to the South. He was in the Ark with *Noah* and  
*Alpha*. He saw the destruction of *Sodome* and  
*Gomorrah*. He was at *Affick* before the Building  
 of *Rome*.

Pag. 5. He was Protector to *Elias* and *Enoch*.  
 He was chief overseer at the building of *Babls*  
 Tower! (perhaps he there learnt to broach his  
 strange confusion.) He was at *Dyon* before there  
 were Giants born. He has been at *Jerusalem* a-  
 mong the Prophets: yet he sustained imprison-  
 ment at a King of *Britains* Court in the Tower,  
 for a year and a day. Pag. 6. He conducted *Moses*  
 thorow the Sea of *Jordan*. (But that is no other  
 . then

then a River.) He was in the Air with *M. Magdalen*. He received the gift of Poetry from the boyling furnace of *Caridwin*, a she-Gyant that lived in *Northwalis*. He will be upon the car till the day of Judgment, (though no body knows where his residence is;) but knows not really whether he be flesh or fish.

Pag. 7. He determines the years of Christ (Which indeed are like *Solomons* Virgins, without number) Pag. 8 he tells a story how *Pandion* made humane body, and rested 500. years upon the Sandy Valley of *Hibron*, before he was made living soul. With divers other frivolous, and impertinent, and most incredible stories, of *Adam* and *Eve*, of *Eve's* cheating *Adam*, by which mankind came into the world.

They that can make head or tail, truth or sense (for Prophecies, none but mad-men will accept them) of such strange complexion'd stuff as this I envy not their happiness: but I protest unfainedly, it is no company for my reason or understanding. By this you may discern to what a height of impudence and error men are grown, by allowing reins to their fancies to believe any thing, and by subjugating their reason, and laying it in fetters, that it shall not dare to peep up again such silly, senseless, and ridiculous trash. Let me of reason halt no longer between two opinions, but let truth be embraced and cherished; and falsehood and error, in every thing, (but chiefly these things, by reason of their evil) be discountenanced and rejected. And thus much for the second Section; and for a conclusion to the whole discourse.

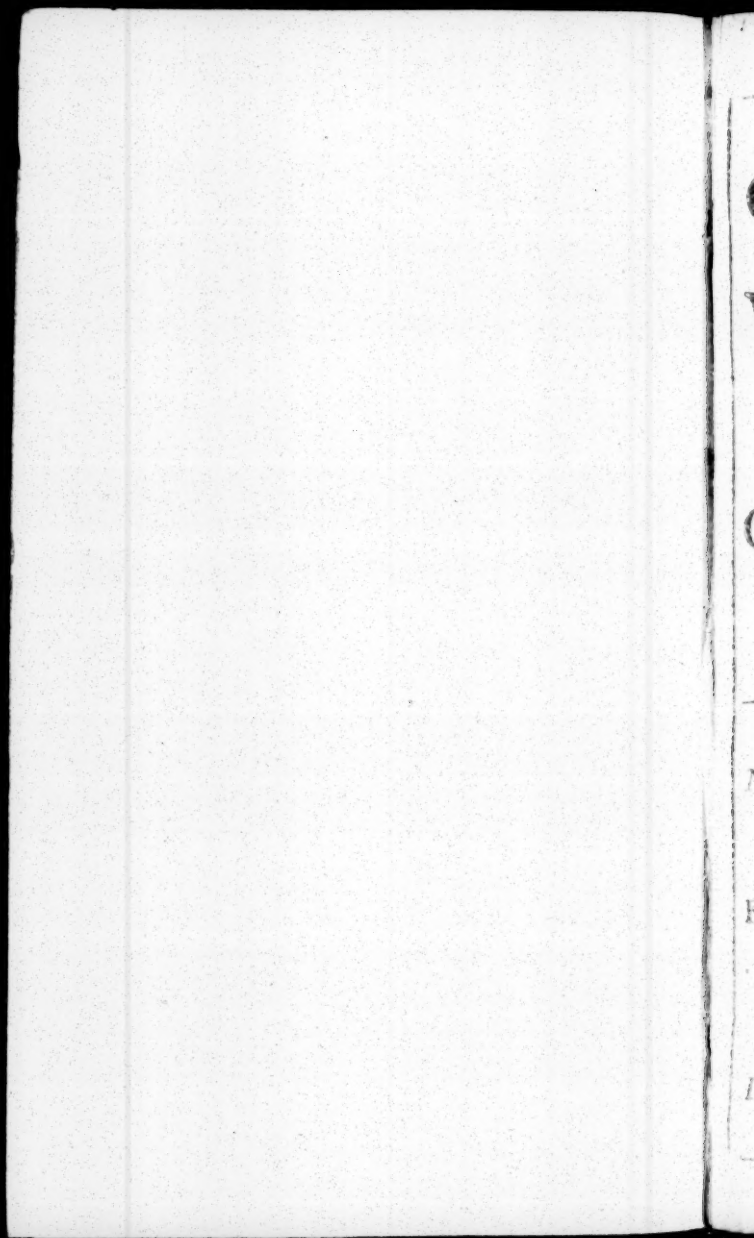
————— *Percurrent multi, & angustetur cognitio*

*Dan. 12. 4.*

FINIS.



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THE  
QUESTION  
OF  
Witchcraft  
DEBATED;  
Or a discourse against their  
Opinion that affirm  
WITCHES.

Cic. Lib. 2. de Divinat.

*Nam ut verè loquamur, Superstitio fusa  
per orbem oppressit omnium ferè animos,  
atq; hominum occupavit imbecillitatem.*

For to speak the truth, superstition having  
over-run the world, hath dastarded  
almost every one's spirit, taking its ad-  
vantage from the frailty of man.

London, Printed for Edward Millington at  
the Pellican in Duck-lane, 1669.

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T H E

# P R E F A C E.



He zealous affirm-  
ers of Witch-  
craft, think it no  
slander, to charge  
all those who deny it with  
Atheism. As if forsooth  
the denial of Spirits and  
of God did necessarily fol-  
low the denial of *Witches*:  
An error so gross, that it  
doth

## *The Preface.*

doth not deserve a confutation. This I am sure of, that the affirmers of *Witchcraft*, may more justly be accounted *Heathens*, then the deniers of it *Atheists*; In regard their opinion, doth necessarily infer plurality of Gods, by attributing omnipotent effects to more then one, And truely those effects of *Witchcraft* are so ridiculously absurd, and some of them so impossible for all the Devils in Hell to compass,

## *The Preface.*

pass, that 'tis apparent, they are partly founded in mistaken interpretations of Scripture, partly in the knavish and gainful impostures of some men, partly in the vain foolish credulity, and frightful fancies of other men. All which I hope to make appear in this following discourse: So that the Reader may plainly perceive, that although I readily grant and acknowledge Spirits, there is no such need I should

## *The Preface.*

should grant their contracts with men and women. For these contracts being not to be known, but by their effects, I see no reason to acknowledge them, unless any one will undertake to give a good account of their effects: Which as yet I see no one hath done, neither from Scripture, nor History, nor solid reason: for I do not at all value Platonick dreams, similitudes, and fabling whimsies.

By J. W.



THE  
QUESTION  
OF  
Witchcraft  
Debated.

---

CHAP. I.

*That the Bible hath been falsly  
translated in those places  
which speak of Witchcraft.*

**T**hat absolute and unlimited  
power, with which the  
*Eastern Nations* were al-  
wayes govern'd, did re-  
quire not only the force of Arms,  
B but

## The Question of

but the craft also and tricks of superstition to uphold it: Nor indeed were standing Armies of greater use unto the Oriental Monarchs, for keeping of their people in awe, than Idols were and Priests, and the various impostures used by them. So various, that to enumerate every particular way of delusion, insisted on by the Heathen Priests of old, is a very difficult task to perform. Wherefore in regard it belongs unto my present purpose and design, to treat of them only so far as they comprehend all that notion of a *Witch*, which may be found in Scripture; I shall in order thereunto, reduce them unto these four general Heads, of *Juggling*, *Inchanting*, *Conjecturing*, *Divining*.

*Jugglers* were such as performed the strange things in the sight of the common people, to their admiration and astonishment. This they did either by *Leger de main*, that is the  
flight

flight of hand ; or else by *Magick*, that is, skill in Natural Philosophy ; or lastly , by a *Familiar*, that is, a confederated person privy to the plot, and assistant to the performance.

*Inchanters* were such as with charms or certain composures and set forms of words, did pretend by vertue thereof, to bless and to curse, to do good and to do hurt, unto the parties for whom those charms were made. Now these two sorts of Impostours may not unaptly be called, the counterfeit *Miracle-mongers* of the Heathens, as the other two that follow may justly be called their false *Prophets*.

*Conjecturers*, in their guessing at the event of future things, made use of Rules, drawn from their own or other mens observations, about the Stars, about the Fowls of the Air, about the entrails of sacrificed

## The Question of

crificed Beasts, and about many other things needless here to be reckoned up.

*Diviners*, whom I here call so by way of eminence, and of distinction from *Conjecturers* (not ignorant that *Divining* taken in a general sense, doth comprehend *Conjecturing* also; I say *Diviners*) pretended to a higher and more infallible kind of Prophecie, receiving forth their Revelations from some Divinity or other; Either from a God, or from a Dæmon, or from the Spirit of a man departed.

Thus did the Heathen Priests, with subtile and sly inventions, magnifie the power of their Idol Gods, and seduce the foolish people to Idolatry. Wherefore these impostures were so hateful in the sight of God, that the *Israelites* are often in the *Mosaical* Law forewarned from them; as being those very abominations, for which the Lord

did

# Witchcraft debated.

5

did cast their enemies out of that Land which they were to inherit. But above all places, the eighteenth Chapter of *Deuteronomy* is most remarkable, I mean the ninth, tenth, eleventh and twelfth verses of that Chapter, which in our English Translation runs thus.

*When thou art come into the Land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those Nations.*

*There shall not be found among you any one that maketh his Son or his Daughter to pass through the fire, or that useth Divinations, or an Observer of times, or an Incubator, or a Witch,*

*Or a Charmer, or a Consulter with familiar Spirits, or a Wizard, or a Necromancer.*

*For all that do these things are an abomination unto the Lord; and because of these abominations, the*

# The Question of

*Lord thy God shall drive them out from before thee.*

Now this place in *Deuteronomy*, is therefore highly to be considered as to my present purpose, in regard there is not a word in the Bible importing *Witchcraft*, in any other sense then the words of the tenth and eleventh verses do. Wherefore if we consider things aright, *Witchcraft* is not to be found in Scripture, this being the true translation of those two verses.

*Let there not be found among you any one that maketh his Son or his Daughter pass through the fire, or that useth Divinations, or a Stargazer, or a Conjecturer, or a Miracle-monger,*

*Or an Incanter, or a seeker of an Oracle, or a Wizard, or a Necromancer.*

Here are to be seent three notorious mistakes of our English Translatours. The first is their calling a

*C on*

*Conjecturer* an *Inchanter*, which why they should I cannot at all imagine, there being not the least hint of such a signification in the Hebrew word מנחם Far better was it rendered in the old Translation, *a regarder of the flying of Fowls*, for that is truth, although it be not all the truth: The flight of Fowls being but one way of many, which *Conjecturers* made use of. Whereas on the contrary to call a *Conjecturer* an *Inchanter*, hath not the least spark of truth in it: An *Inchanter* being the same with a *Charmer*, which follows in the next verse, and is in the Hebrew דבר a word derived from דבר to speak, pronounce or declare; and not from the same word, as it signifies to joyn to, or be in league with; from whence some fondly imagine, that an *Inchanter* is one, who hath a league with the Devil.

The second mistake of our

# The Question of

Translatours is, their calling a *Miracle monger* a *Witch*. The Hebrew word is *קסם*, which the Septuagint renders by the Greek word *οἰστρον*, meaning an impostour, not a poysoner: For it is ridiculous to think, that *Pharaohs Magicians*, *Jezabel the Queen*, and *King Marmesses*, did exercise the Art of poysoning. Thus in the eighteenth Chapter of the *Revelations* and the twenty third verse; The word *οἰστρον* is neither taken for *Witchcraft*, nor poysons, but for impostures: Though our Translatours have rendred it *Witchcraft*. Now these *Miracle-mongers*, or Juggling workers of counterfeited miracles are therefore so severely prohibited in that Law of *Moses*, because they acted strange things in the sight of the people, to confirm them in false Religions. Hence it is, that in the old Testament, where mention is made of Idolatry, you shall frequently



quently meet with *Miracle Mon-*  
*gers* and *Soothsayers* coup'd toge-  
ther. For the Priests of an Idol would  
commonly advance its reputation,  
by counterfeiting the gifts of *Pro-*  
*phesying* and working *Miracles*,  
pretendedly received from that  
God, to whose honour the Idol  
was erected. Nor let any one think,  
that for the performance of these  
*counterfeit-Miracles*, they stood  
in need of the devils assistance, for  
what they performed, either ex-  
ceeded not the compass of humane  
Art, although miraculous in the eyes  
of the Vulgar: Or if it did, then  
it was not really performed, but a  
meer *Juggling* imposture. Such kind  
of *Jugglers* were those, who stood  
before *Pharaoh* in opposition to  
*Moses* and *Aaron*. For whosoever  
believes that *Pharaoh's Magicians*  
could by the help of Devils turn in  
an instant a stick into a Serpent, he  
doth ascribe unto the Devil an om-  
nipotent

# The Question of

nipotent creating power, equal unto his who did but say, let such a thing be, and it was so. St. *Augustine* I confess doth seem to endeavour the evading of this objection by laying down for a maxime, That in the Elements do secretly lye hid the seeds of all bodies, which when they meet with convenient opportunities, do put forth themselves, and arise unto the just bounds and figures due unto their respective species. From hence he doth infer that the Devil in turning the *Magicians* Rods into Serpents, did not create those Serpents, because he produced them out of their seeds. But by St. *Augustine's* good leave, though I should grant him that the seed of a Serpent is in a stick, yet I would never grant him, that the *Magicians* could so suddenly bring forth this seed into act, for the production of a Serpent. 'Tis true, that men by their well order-

dering the seeds of Plants, may hasten the generation of such Plants, and the ripening of their fruits. They may also by putting Eggs into *Camels* dung procure the generation of *Chickens*. Wherefore 'tis probable that Devils being more skillful than men, may strangely promote the generation of several creatures, beyond any humane Art. But yet neither men nor Devils, in regard they act these things by the application of Matter to Matter, can produce any creature out of its seed, without a considerable space of time. No, they must attend the Laws of Matter, and wait upon Dame Natures leisure; there being many successive alterations required in seed, before it can come to be the *Embryo* of a creature, and many also must afterwards follow, before that *Embryo* can arrive to a perfect shape. Now many perceiving how difficult it is to affirm,

## The Question of

firm, that the *Magicians* staffs were turned into serpents; they affirm that it was not really done, but seemingly so, by a deluding Juggling trick of the Devil, who might convey the staffs away, and slip Serpents in their place. To all such as these I answer, that if they once recede from the letter of the Text, and say, it was a Juggle of the Devil, I may as well say, it was a Juggle meerly of the *Magicians* themselves, who did it by their sly and secret tricks, as the Hebrew word בלשון signifies, which our Translators have rendered, *by their Incantments*. Nor let any one wonder that the Scripture should say, the *Magicians* staffs were turned into *Serpents*, in regard the Scripture speaks only according to the deceived apprehension of the standers by. Just so in the case of *Samuel* raised by the *Witch of Endor*, it speaks according

to the deceived apprehensions of *Saul* and his followers : For neither that woman, nor all the Devils in Hell could raise *Samuel*, who had been dead and buried almost two years. As for those who fancy that God did then raise *Samuel* ; 'tis a very likely thing indeed, that God should refuse to answer *Saul*, when he consulted him in wayes appointed by himself, and yet should answer him when he consulted in a forbidden way. Besides, if *Samuel* had been raised by God, no doubt he would never have said unto *Saul*, *Why hast thou disquieted me?* for it would have been no disquiet nor trouble unto him, to come upon Gods errand. Some there are who will needs have it to be the Devil in the likeness of *Samuel*, because *Saul's* death was foretold. To this I answer, that 'twas the woman her self, or a person confederated with her, who spake it at a venture,

ture, knowing that *Saul* was going to fight: But as for the certainty of his death, it could not have been foretold by the Devil himself.

The third error of our Translators is, their mistaking a consulter with Oracles or false Prophets, for a consulter with familiar spirits. The Hebrew words are *וְיִחְזַק*, which word *Ob* signifies in Scripture, sometimes the gift of *Oracling*, and sometimes the person that hath such a gift. It signifies also a bottle, or hollow vessel, and from this signification, I suppose the other came. For it is certain that *Oracles*, when they pronounced their *Oracles*, did use to counterfeit strange kind of voices, that they might seem not to be humane. To this purpose 'tis not unlikely, that they made use of a bottle, or trunk, or some other hollow vessel, which they spake through, whereby their voices must needs be very much

much altered, especially if they were in a cave or room underground, when they made answer to enquiries. These kind of cheating tricks are plainly alluded unto by the Prophet *Isaiab* in these words; *And thy voice shall be as of an Oracler out of the earth, and thy speech shall peep out of the dust.* Here I suppose, the Prophet chiefly alludes unto the *Necromantick Oracler*, or one that pretended to consult with the dead: Who himself or his confederate, did therefore counterfeit a voice like the pieping of a Chicken, that it might the more plausibly seem to be the small voice of a poor departed Ghost. This will appear more plainly, if we consider the nineteenth verse of the eight Chapter of *Isaiab*, according to the Translation of *Junius* and *Tremelius*, our own being hardly sense: The words are these, *For when they say unto you, ask coun-*  
sel



# The Question of

*set of Oracles and Soothsayers, who*  
*peep and mutter; should not a peo-*  
*ple ask counsel of their God? Should*  
*they ask counsel of the dead for the*  
*living? Now as the Oracles, when*  
*they pretended to receive answers*  
*from the dead, would peep like*  
*Chickens; So when they delivered*  
*the mind of a God, or a Dæmon,*  
*they counterfeited other-guise*  
*tones. In which way of counter-*  
*feiting, some were such excellent*  
*Artists that they stood in need of no*  
*instrument to help them; in re-*  
*gard they could speak with their*  
*mouths shut, and their voice would*  
*seem to come out of their bellies, as*  
*if they had been really possess'd with*  
*a talking devil: hence they were cal-*  
*led Engastrimithians by the Greeks,*  
*and also they were called Eurycleans,*  
*from one Eurycles a famous Im-*  
*postour of this kind. And as Pla-*  
*tarch testifies, these Engastrimithi-*  
*ans or Eurycleans, were anciently*  
*called*



called *Pythons*: Now Πύθων and Πνεῦμα  
 eo. Πύθων in Greek doth exactly render  
 the Hebrew *Ob*. Thus if we take *Ob*  
 for an *Oracler*, and the Spirit of  
 Oracling, we may very commodi-  
 ers ously with *Junius* and *Tremelius*  
 ke translate that passage in the *Chro-*  
 ed nicles, concerning *Manasses*, where  
 on, it is said of him, אֵבֶר עָשָׂה, he made  
 ise or set up an *Oracle*, that is, he or-  
 er- dained or appointed *Oracles*. For  
 ent the word *gnashab* signifies to make  
 no or finish. Wherefore because it  
 re- would be ridiculous to say, that  
 eit *Manasses* made familiar Spirits.  
 uld Our Translatours have altered the  
 es true signification of *gnashab*, and  
 ith translate it, though erroneously, as  
 al- if it signified to deal with, affirming  
 ks, that *Manasses* dealt with familiar  
 ms, Spirits. But whosoever seriously  
 m- views and considers that place, he  
 la- shall find it a meer description of I-  
 bi- dolatry, where there is mention  
 tly of high places and groves, and of  
 ed .

# The Question of

Altars dedicated not only to *Baal*, but unto the whole host of Heaven, as also of the setting up a carved Idol in the very house of God. Wherefore it was suitable to mention also that crew of men who were set apart by *Manasses*, to officiate in this Idolatrous worship; Such as were various sorts of *Oracles*, and *Miracle-Mongers*. But how *Witches* should come in here I cannot tell, no nor how Devils neither, unless you believe that Devils made answer at the Heathen Oracles. Which if you do, for my part I must crave leave to dissent, judging them to be nothing but the impostures of men. And as *Demosthenes* did wisely observe in his dayes, that the *Delphian Oracle* did *φινωπιζε*, so I am confident if History be true, that the *Hannonean* did *Ἀλεξανδριζειν*, and that all the rest of the cheating pack did on way or other *Ἀνδραπιζειν*.

CHAP but

## CHAP. II.

*That the Opinion of Witches  
bath had its foundation in  
Heathen Fables.*

THUS I have made it appear, how false Prophets and workers of counterfeit-*Miracles*, have been mistaken by our Translatours of the Bible for *Witches* and dealers with familiar Spirits; A mistake so gross, that it obscures many things in the Law of *Moses*, as also in the Prophets, where there are several places directly intended against the Heathen religion, especially that of the *Egyptians*. Now such was the vain credulity of men, that they did not only beleive these things were real which the Priests did counterfeit; but they also ascribed unto pri-

## The Question of

private persons a power equal unto that of the Priests, or, rather beyond it. For not only men, but women also, especially old women have been famous for Prophefying of things to come, whence they were called *Sagæ*, as also for wonderful and miraculous exploits, whence they were called *Lamia* or *Veneficæ*. They were called *Lamia* chiefly from their exploits upon little Children. For it seems, according to the fable, there was one *Lamia* a beautiful woman in *Lybia*, whom *Jupiter* fell in love with but jealous *Juno* took her children which she had by *Jupiter* and killed them, wherefore she out of meer spite being greived at the killing of her own children, did use to kill the children of other women. They were called *Veneficæ*, because they were wont to make use of herbs, which they supposed had strange kind of vertues in them; for

with

with herbs or Charms they alwayes acted.

(bis,  
*Num te carminibus, num te pallentibus her-  
Devovit tacito tempore noctis anus?*

Strange it is to consider, how far the folly of men hath proceeded in their beleif concerning the actions both of male and female *Witches*: As if forsooth they could transform men and women into beasts, as if they could destroy the fruits of the earth, and the fruit of the womb, at their pleasure, as if they could raise winds and tempests, or allay them, enable or disenable in matters venereal, In a word, as if they could enslave nature her self, and make the universe obey their commands. Examples of this prodigious power, are scattered up and down the *Roman* Poets, I shall quote some few of them out of *Virgil, Horace, Ovid, Tibullus, Propertius, Lucan.*

## The Question of

arg. Eclo. *Has herbas, atq; hæc ponto mibi lecta venena,  
Ipse dedit Maris, nascuntur plurima ponto,  
His ego sæpe lupum fieri, & se condere sylvis  
Merim, sæpe animas imis excire sepulchris,  
Atq; satius aliò vidi traducere menses.*

arg. lib. 6  
acid.

(herbis  
*Quos hominum ex facie, Dea sæva potentibus  
Induerat Circe, in vultus ac terga ferarum.*

(agnos.  
*Nescio quis teneros oculus mibi fascinat*

orat. ode  
lt.

*Quæ movere cereas imagines,  
Ut ipse nosti curiosus; & polo  
Deripere lunam vocibus possum meis,  
Possum crematos excitare mortuos,  
Desideriq; temperare poculum.*

vidEpi.  
lypup.

*Illæ reluctantem cursu deducere lunam  
Nititur, & tenebris abdere solis equos.  
Illa re'renat aquis, obliquaq; fulmina sistit,  
Illa loco Sylvas vivaq; saxa movet:  
Per tumulos errat, sparsis distincta capillis,  
Certaq; de tepidis colligit ossa regis.  
De rovet absentes, simulachraq; cerea figit,  
Et miserum tenues in jecur urget acus.*

Concussaq; sisto,  
Stantia concutis cantu freta, nubila pello,  
Nubilaq; induco, ventos abigoq; vocoq;

Ovid lib. 7  
Metamor.

Num mea Thessalico languent devota veneno

Ovid 3.

Corpora num misero carmen & herba nocent.

Amor Eleg

Sagave punicea defixit nomina cera

6.

Et medium tenues in jecur urget acus

Carmine laesa ceres sterilem vanescit in herbam

Deficiunt laesi Carmine fontis aquae;

Ilicibus glandes cantataq; vitibus uva,

Decidit & nullo poma movente fluunt;

(artes,

Quid vetat & nervas magicas torpere per

Forstian impatiens fit latus inde meum.

Cum libet haec tristi depellit nubila caelo,

Tibul. lib

Cum libet aestivo provocat orbe nives.

1. Eleg. 2

(amores,

Quid credam? Haec eadem nostros se dixit

Tibul. lib

Cantibus aut herbis solvere posse meos.

Eleg. 8.

(qua

Invidiae fuimus? num nos Deus obruit? an

Propert.

Laeta Promethæis dividit herba jugis?

lib. 1. Eleg

12.

Lucan lib.  
6.

*Cessavere vices rerum, dilataq; longa,  
Hæsit nocte dies, legi non paruit Æther;  
Torpuit & præcepto audito carmine mundus,  
Axibus & rapidis impulsos Jupiter urgens  
Miratur non ire polos; Tunc omnia complent  
Imbribus, & calido producunt nubila Phæbe  
Et tonat ignaro Cælum Jove.*

These, and many more instances of the like kind might be produced out of the Heathen Poets, sufficient to testify the folly of the vulgar Heathens, in their belief concerning the Power of witches. As for the Opinions concerning *Incubi* and *Succubi* Devils, I suppose it had its rise from the Fable of the Ancient *Heroes*, who (as *Socrates* in *Plato's Cratylus* doth affirm) were begotten from the Conjunction of Deities with Humane Creatures; which kind of Conjunction, whosoever believes, his Opinion is base and sottish, and fit only to be a cloak for the Adulteries of the Heathen Priests, who often did lye with other mens Wives, pretending



tending that the Gods had vouchsafed them the Honour of their Company. Very remarkable to this purpose, is the story of *Tyrannus* a Priest of *Saturn*, who under this pretence made use of many a mans Wife, till at last, one more wise then the rest discovered the cheat. In like manner *Mundus* a Gentleman of *Rome*, by the help of the Priests belonging to the Temple of *Isis*, enjoy'd his pleasure on *Paulina* a *Roman* Lady, who mistook him for the God *Anubis*.

Nevertheless, let no one think, that the ingenious Poets did themselves, or any other of the wiser sort of Heathens, believe such ridiculous and absurd fopperies; for on the contrary, when they speak their own minds, and not according to the Fable or Vulgar opinion, they laugh these absurdities to scorn: Thus *Propercius* derides them.

propert. *At vos deductæ quibus est fallacia luna,*  
 lib. 1. Eleg. *Et labor in magicis sacra piare focis ;*  
*En agedum domina mentem convertite nostra*  
*Et facite illa meo palleat ore magis :*

*Tunc ego crediderim vobis, & sydera & am-*  
*Posse Cytæmis ducere carminibus.* (nes

*Ovid also is of the same mind, and*  
*gives no credit to these Cheats.*

Ovid de  
 mediam  
 sacri.

*Nec vos graminibus nec misto credite succo,*  
*Nec tentate nocens virus amanti equæ ;*  
*Nec mediæ marsis finduntur cantibus angues,*  
*Nec redit in fontes unda supina suos ;*  
*Et quamvis aliquis Temesæa removerit æra,*  
*Nunquam Luna suis excutietur equis.*

Ovid lib.  
 2. de Arte  
 Amand.

*Fallitur æmonias si quis decurrit ad artes,*  
*Datq; quod a teneri fronte revellit equi ;*  
*Non facient ut vivat amor Medeides herba,*  
*Mixtaq; cum magicis mersa venena sonis*

Ovid lib. 1.  
 de Remed.  
 Amor.

*Quid te Phæsiacæ juverunt gramina terra,*  
*Cum cuperes patria Colchi manere domo*  
*Quid tibi profuerint Circe Perseides herba*  
*Cum tibi Neritias abstulit aura rates*

Ergo quisquis opem nostra tibi poscis ab arte, Ibid.  
Deme veneficiis carminibusq; fidem.

But *Horace* excellently, and like himself, layes it down as a mark or sign of ones proficiency in moral Phylosophy, if he had learnt to despise and laugh at these kind of Fables.

Somnia, terrores magicos, miracula, sagas, Hor. Epist.  
Nocturnos lemures, portentaq; Thessala rides? ult.

In like manner *Seneca* reproving the credulous simplicity of elder times, shews what Opinion he himself was of: His words are these, Et Sen. lib. 4.  
apud nos in lege duodecim Tabularum Nat. Quæst.  
cavetur, ne quis alienas fruges excantassit; Rudis adhuc antiquitas credebatur, & attrahi imbres cantibus & repelli, quorum nihil posse fieri tam palam est, ut ejus rei causâ nullius Philosophi Schola intranda sit. In a word, I might here instance in other of the Ancients, as in *Hypocrates* and  
Lucian

*Lucian*, the one deriding the other seriously disputing against Magick cheats : But I shall conclude with the judgement of *Nero* the Emperour, who had wit enough, who had Men, Books, Money, I had almost said, the World at his command, so that he could want no helps for the promoting his desires. This *Nero*, ambitious of being Chief in every thing, especially desiring to Command the Gods as well as men, did in order thereunto eagerly apply himself to the study of Magick, which after his utmost endeavours, he forsooke and despised, finding it to be vain, and to promise that which it cannot perform.

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## CHAP. III.

*That it hath been improved by the  
Papal Inquisitours, seeking  
their own private gain, as also  
to establiſh the uſurped Domi-  
nion of their Founder.*

NOW one would think, that theſe  
kind of Heatheniſh Fables and  
Follies, although they took root in  
the minds of the Chriſtian vulgar,  
ſhould never have been aſſented  
unto by thoſe who account them-  
ſelves Rabbies and Doctours of the  
people; yet I'll aſſure ye, there is  
hardly any thing which I have quo-  
ted out of the Poets, that hath not  
been declared true, by the Inquiſi-  
tion and by the Canon Law: As any  
one may ſee, who will take the pains  
to

to consult several Popish writings such as the Bull of Pope *Innocent* the Eighth, directed to the Inquisitors of *Almaine*, the *Malleus Maleficarum* of *Jacobus Sprengerus* the *Formicarium* of *Johannes Niderus*, as also *Bartholomæus Spineus de strigibus* *Paulus Grillandus de Sortilegiis*, and (to mention no more) *Martin Delrio* the Jesuit's *Disquisitiones Magicae*, who hath written largely upon this subject.

Nor have they been content, to assert the Fables of the Heathens only without the addition of many more of their own ; for they confidently assert, that Witches make a Contract with the Devil, wherein they renounce their Baptism, and the Christian Faith ; as also they engage to slight and to despise the Virgin *Mary*, to trample upon the sign of the Cross, Images and Reliques of Saints, Holy water, Salt, Wax-Candles, & other things Hallowed by the Church

Church; to undervalue the seven Sacraments, and particularly not to Adore the Consecrated Host. They also engage to be ready at all times to make their appearance at the solemn Conventicles of Witches, where they dance and feast, and adore the Devil who is present amongst them. Which mad kind of revelling, without doubt, as *Cardan* hath well observed, is grounded upon the ancient Heathen *Orgia*. To these Conventicles, the Witches are said to come from far distant Countries, being carried through the Air, for which strange passage, they prepare their bodies with I know not what kind of oyntment; but I suppose it is made of the same ingredients, as that was, which turned *Lucian* into an Ass. Nor must ye doubt the Truth of these things, which the Holy Inquisition hath in several Countries at several tryals of witches found to be true, as well from the testimony

## The Question of

stimony of Witnesses, as also from the self Confession of Delinquents.

But because the Inquisitors of Heretical Pravity (for so they are styled) have been pleased to vent these things into the world ; It may not be amiss, nor besides our present purpose, to enquire into the Inquisitors themselves. The first time that I can hear Newes of them in History, is in days of *Maximus*, who contended the with *Theodosius* for the Empire : Though I confess an Inquisition was then but intended, not brought to effect. This *Maximus* was the first who put Hereticks to death, namely *Priscilian* and his Partners ; by the perswasion of one *Ithacius*, and if it had not been for St. *Martin*, he would have sent Tribunes into *Spain*, with power to enquire or search for Hereticks, and to take away their lives and goods. In process of time, *Charlemain*, who was Crowned Emperour in the Eight hundred



hundredth year after Christ, did by his Laws or Capitulars, declare the the Bishop of *Rome* to be Head of the Church. These Laws were therefore called Capitulars, because they were little Heads or Chapters extracted out of the Ancient Fathers and Councils : Nevertheless all those Capitulars which concerned the *Roman* Supremacy, were extracted out of counterfeit Authors, that cheat being put upon him by the Bishops of *Mentz*. About three hundred years afterwards, in the year One thousand one hundred twenty two, the Emperour *Henry* the fifth, was forced to resign his Power of Electing and Investing Bishops with the Staff and Ring into the hands of the Church; of which the *Roman* Bishop, being the publicly acknowledged and declared Head, did by this means obtain a greater Empire and power, then ever the *Roman* *Cæsars* had. This being perceived

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## The Question of

ceived by the *Germane* Emperours, there was almost perpetual contention and war between them and the Bishops of *Rome* : But especially *Frederick* the second, who flourisht in the beginning of the thirteenth Century, spent most of his Reign, and his utmost Endeavours, to take down the Church from overtopping the Empire. Nevertheless it was in his Reign, that the *Roman* Bishops did notably provide, for the security of their exorbitant power ; Then it was, that *Frederick* the Second, when he was at *Padua*, made those unhappy Laws, whereby Hereticks were liable to the punishment of death, of which Laws the Popes made very great advantage. Then it was that *Gregory* the ninth advanced the Authority of Canon or Pontifical Laws, by composing the Decretals with the help of his Chaplain *Raymund*. Lastly, then it was, that the Orders of *Dominican* and *Franciscan*

*Franciscan* Fryers were founded, to whom was committed the Inquisition after Hereticks.

Now these *Monks* at their first setting up for Inquisitors, as Father *Paul* hath observed, in his History of the Inquisition, had no Tribunal or Court of their own, but did onely preach, and stir up Princes and People, engaging them into *Crusadoes* against Hereticks, by sewing a piece of red cloth in the form of a Cross upon their Garments: But *Inno-*  
*cent* the fourth, who began his Pontificate about the latter end of *Fre-*  
*derick* the second, observing the notable zeal of these Fryars, thought good to erect a Tribunal for them, that so they themselves might proceed to the Tryal of Hereticks. To bring this about, he had a fair opportunity upon the death of *Frede-*  
*rick*, by reason of the vacancy that then happened in the Empire many years. For now having no Empe-

## The Question of

your to controul him in *Italy*, he took the confidence to impose the Inquisition upon three several Provinces, (*viz.*) *Lombardia*, *Romaniela* and *Marchia Tervisina*. There are extant several Bulls, written by *Innocent* the fourth unto the Magistrates of those Countries : One where he sets down the forementioned Laws of *Frederick* against Hereticks word for word, and commands them to be strictly observed. Nor can I blame him, for holding his Ecclesiastical Empire upon no other Title then the pretense of Religion. To be a Heretick must needs be the same thing to him, and his Successors, as to be a Traytor is to Temporal Princes. There is another Bull of his, wherein he enjoynes the Magistrates of the aforesaid Countries to observe several Articles or Constitutions relating to the Inquisition. In which Articles, amongst other things, he ordains, that the Inqui-

fitor

visitors shall have their Charges defrayed out of the goods of persons condemned; and this way of satisfying the Inquisitors, he ordains in another peculiar Bull for that purpose. Hence it came to pass, that when the Inquisition had gotten foot in many Kingdomes and Countries, an incredible number of people were frequently tormented and burnt for the Crime of Witchcraft; which they had so entwisted with Heresie, or the denial of Pontifical Authority, that in seeking out Witches, in tormenting and putting them to death, they did at once gratifie, as well the ambition and usurped Power of their Lord the Pope, as their own insatiable covetousness, and thirst after other mens goods. In the year One thousand five hundred and eighteen, the Inquisitors put to death a great many Inchanters, which they had found out forsooth in the *Venetian Territories*:

## The Question of

Where such was the Extortion and Covetousness in their proceedings, that the Country rose up against them, and the Council after at *Venice* was fain to send for these Inquisitors to enquire into their proceedings; yet do what they could, the enraged people were hardly to be appeased. In the same year, I suppose it was, that upon the like occasion of the Countries Rising against an Inquisitor, and carrying him to the Bishop, *Alciat* a famous Civil Lawyer gave his ingenious answer to the Bishop, who askt his advice herein, as may be seen in *Alciats Parerga*, where he handsomly describes the vain and monstrous credulity of some Divines in this question of Witchcraft. *Nicolaus Remigius* a *Lorrain* Judge, doth confess, that in the time of his Judicature, in the space of sixteen years, there was about eight hundred Witches put to death, besides as many more that escaped,

escaped, either by timely running away, or by a constant enduring of torture. In a word, after the founding of the *Dominican* and *Franciscan* Fryars, and the setting up an Office of Inquisition, the world grew so full of Devils and Witches, that I am prone to assent unto the judgement of *Cardan*, who handling this business of Witches and Witchfinders, observ'd it to be full of Covetousness and folly, as any one may read in his Book, *De Varietate Rerum*.

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## CHAP. IV.

*Arguments to prove, that there is no such thing as a Witch in Scripture ; and Arguments to prove that there is no such thing as a Witch at all.*

**B**Y this time methinks it plainly appears, out of the preceding Discourse, that the notion of a Witch, as it is taken now adayes, hath no foundation at all in Scripture ; but had its Original, or first Rise, out of the Heathenish Fables, and was afterwards improved by Papal impostures. Nevertheless, to give further satisfaction, I shall produce some arguments to prove, first, That a Witch is not to be found in Scripture : Secondly, That there is



no such thing as a Witch at all.

The first Argument shall be taken from the difference, between our vulgarly reputed Witches, and those which our Translatours of the Bible call so; for whom I pray do our Translatours call Witches, but the Kings and Queens and Princes of the Earth, as also the Priests and Philosophers and wise men of this world? Whereas the Witches now adayes are poor, silly, contemptible peoples; for instead of such as King *Manasses*, and Queen *Jesabel*, we now hear talk of this old Gammer and that old Goodwife. It seems the Kingdome of darkness is quite altered in its Politicks, and the Devil is not so wise as some men make him; if this Opinion of Witchcraft be true.

The second Argument shall be taken from the *Sadduces*, a famous Sect amongst the Jews, who denied Spirits, and the Resurrection of the dead; yet had the five Books of  
*Moses*

## The Question of

*Moses* in high esteem and regard: Wherefore either they did not understand Hebrew, or if they did, the notion of Witchcraft doth not appear in *Moses*: And if this be once granted, I suppose the other parts of the Bible will easily follow: But perhaps you'll object and say, that the *Sadduces* were a Sect after the Captivity, which kept the Jews so long in *Babylon* that they forgot their own Tongue; and that the *Jews* after their Return into *Judea*, spake not the *Hebrew* but the vulgar *Syrian*. To this I answer, That when the Sect of the *Sadduces* took its beginning is uncertain, and that however the Common People did forget the Old *Hebrew*, yet the Priests did always preserve its knowledge. Now that Priests themselves were *Sadduces* is manifest, for even the High Priest *Joseph Hyrcanus* was one of that Sect, as *Josephus* testifies.

The third and last Argument shall be taken from the different practises ascribed unto our vulgarly supposed Witches, and unto those in our Translation of the Bible: For our modern Witches practise a secret occult Art, and 'tis a great Art to discover them by several strange signs and horrid tortures: But those whom our Translators call Witches in the Bible, were such as practised what they did openly, and in the face of the world, making publick profession of their Art, which was, as I have already made it appear, the Counterfeit Art of Propheying and working Miracles. But alas! had it been this mysterious Art of contracting with the Devil, and of using his power, the Professors whereof are so clandestine in their wayes, that they can hardly be discovered by various scrutinies and inquiries; how impossible a thing had it been, for *Saul* to turn them all out of *Israel*,

*rael*, as we read he did, 1 *Sam* 28. This I am sure of, a Proclamation now adayes set out to that purpose, would avail nothing, and only serve to move the laughter of those who stood by to hear it.

If then there be no such thing as a Witch in Scripture, I shall make use of that as the first argument, to prove that there is no such thing as a Witch at all. Nor let any one that abounds with words, and his own sense, immediately cry out; then there is no such River as *Thames*, there is no such Country as *America*, if silence in Scripture serves for an argument. A man may make such instances from morning to night, and make a great noise to no purpose; as if there were no difference between those things which lye quite besides the scope of the Scriptures notice, and those things which if they be true, the Scriptures could not be silent of, without the charge of imperfection.

imperfection. Let any one but read the Law of *Moses*, and then seriously consider, why it should be so severe against incestuous and bestial Concubinage, and yet not so much as mention diabolical. The Jewes were forbid to meddle with strange women of other Nations, and should there be no caution given against their meddling with strange creatures, as it were of another world? Mark how curious the Law is in matters of uncleanness, and shall an ordinary running Issue be so much talkt of, and no mention made of Teats running with blood and suckt by Devils? Lastly, that Law which by its years of Jubilee, and several other Constitutions, provided more against oppression and cruelty then any other Law in the world; That Law which so detested the murder of men, that it made them merciful to their neighbours beasts; (I say that Law) could never pass over  
in

in silence, the cruel and abominable actions of Witches against both man and beast. Without question, it would have inflicted upon them the severest punishments; & for the discovery of their secret and devilish contracts, it would have laid down sufficient marks for tryal; especially since in a far less matter of adultery, it made use of that horrible and amazing tryal, by the bitter water which caused the Curse.

Secondly, I argue from the miserable poverty of our vulgarly reputed Witches, that they are wrongfully accused: For I am not willing to believe, that they have such a power with the Devil, as to make him do wonderful things at their command, when they never command him to fetch them money, and to fetch them bread; indeed in the night time he carries them I know not whither, and there they meet with great variety of imaginary

mirth

birth and feasting. Now such as their Feast is, so is their Witchcraft, not real, but imaginary, as only existing in the foolish fancies of men.

In the third place, I charge those who obstinately maintain there are Witches, either with irrationality or impiety; For 'tis irrational to think, that the Devils are Creatures full of malice, and breathing nought but mischief against the whole Race of man, and that they suffer a man to live, when they can so easily kill us at the command of a Witch. But if you evade this, by saying, that Devils cannot hurt us without Gods permission; then I say 'tis impious to concern the Great God with Witchcraft. 'Tis true indeed, he may send Death and Diseases amongst the Sons of men, to punish them for their sins at his own pleasure; but that he should do so, at the desire of the Devil, upon the command



command of a Witch, is such a gratification of malice, as is far from God to perform. *Calvin* in his Sermons on the two first Chapters of *Job*, takes a great deal of pains to explode this Opinion of Gods permission, and shews by several examples of *Absolom*, *Ahab*, and *Nebuchadnezzar*, that God doth not barely permit, but orders and determines the actions of Devils and wicked men; affirming that if Asles could speak, they would speak wiser then those men, who talk of Gods permitting: Nor will he grant, that God afflicted *Job* upon Satans request, but because he himself had so determined to try *Jobs* Patience.

Lastly, the vanity and falseness of their Opinion, who believe there are Witches, appears from nothing more then from this, that it ascribes unto the Devil an Omnipotent Power: Insomuch, that no rational man by

the



the light of reason, shall be able to tell from the History of the Gospel, whether Christ were a Witch or no; for let some men think what they please, the Holiness of his Doctrine is not the thousandth part such a proof of his acting by a Divine Power, as the miraculoufness of his works. But alas! what were his Miracles, or how were they to be valued, if malicious Creatures, without a Divine Commission enabling them thereto, can make Frogs and Serpents, raise the dead, give Law unto the winds and Seas; to mention no more of those prodigious works ascribed unto Devils upon the account of Witchcraft? For my part, I believe that Devils are aerial creatures; and though they may have more skill, agility and strength, than men, yet that they act as men do, by applying of natural agents and patients to one another in this sublunary world: But as for the world

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Ætherial

## The Question of

Ætherial and Cælestial, I suppose they have no power there; consequently, that in spite of them, the wind bloweth where it listeth, and that the seasons of the year, as also the fruits of the earth, are neither promoted nor hindered by them, but immediately depend upon the motions and mutual aspects of the glorious cælestial stars, that are no way obnoxious to diabolical powers. They who think otherwise, let them consider how near they approach unto the Opinion of the *Persians*, who held there were two great Beings, both Almighty, both at mutual and perpetual war; one, the Author of all good, the other, of all evil: The good Principle they called *Ormazdes*, and the evil one *Arimanius*. Of the same Opinion were the *Ægyptians*, as appears by *Osiris* and *Typhon*; from them *Pythagoras* conveyed it to *Greece*. In a word, the whole Heathen world seems to have been

been infected with this conceit, believing infernal as well as supernal gods; and therefore they had sacrifices, as well to appease the anger, so as to avert the mischiefs of the one, as to propitiate and procure the blessings of the other. Nor can whole Christians be excused from the same infection, who upon the account of Witchcraft, attribute omnipotency to the Devil; for what else do they believe, concerning the Prince of the Devils, and of his powers? If according to them, he can command the influence of the Sun, and govern the motion of the Stars; or if he can open the bowels of the earth, and cause the vapours to ascend in clouds into the middle Region of the Air, and thence again descend upon the earth, in thunder and lightning, and violent storms; if he can transform men and women into Cats, and if he can Frogs and serpents create.

## The Question of

Wherefore I conclude, it was a very seasonable decree, made by the Council of *Ancyra*, more ancient than the *Nicene* Council; wherein they declare unto all Christians, the Heathenishness of this belief and opinion: Their words are these

*Illud etiam non est omittendum, quod quodam sceleratæ mulieres retro post Satanam conversæ, demonum illusionibus & phantasmatibus seductæ credunt & profitentur, se nocturnis horis, cum Dianâ Paganorum Deâ, vagantem cum Herodiadè, & innumerâ multitudine mulierum, equitare super quadam bestias, & multa terrarum spatia intempestæ noctis spatio pertransire, ejusq; jussionibus velut Dominum obedire, & certis noctibus ad ejus servitium evocari: Sed utinam hæc solæ in sua perfidia periissent, & non multos secum in infidelitatis interitum pertraxissent: Nam innumera multitudo hac falsa opinione decepta hæc vera esse credit, & credendo*

rectâ fide deviat, & in errore Paganorum revolvitur, cum aliquid divinitatis aut numinis extra unum Deum arbitratur. Quapropter sacerdotes per Ecclesias sibi commissas, populo omni instantiâ prædicare debent, ut noverint hæc omnimodis esse falsa, & non a Divino sed a maligno spiritu talia phantasmata, mentibus fidelium præteriri. Siquidem ipse Satanus qui se in Angelum lucis, cum mentem cujusq; mulierculæ caperit, & hanc sibi per infidelitatem subjungaverit, illico transformatur in diversarum personarum species atq; similitudines, & mentem quam captivam tenet in somnis deludens, modo læta, modo tristia, modo cognita, modo incognita personas ostendens, per devia quæq; deducit. Et cum solus spiritus hoc patitur, Infidelis mens hoc non in animo, sed in corpore opinatur evenire. Quis enim non in somnis & nocturnis visionibus extra se educitur, & multa videt dormiendo, quæ nun-

quam viderat vigilando. Quis vero tam stultus & hebes est, qui hæc omnia quæ in solo spiritu sunt, etiam in corpore accidere arbitretur; cum Ezechiel Propheta visiones Domini in spiritu, non in corpore, vidit? Et Johannes Apostolus Apocalypsis, Sacramentum in spiritu, non in corpore, vidit, & audiuit, sicut ipse dicit, statim inquit fui in spiritu. Et Paulus non audeat dicere se raptum in corpore. Omnibus itaq; publice annunciandum est, quod qui talia & his similia credit, fidem perdit; & qui fidem rectam in Domino non habet, hic non est ejus, sed illius in quem credit, id est, Diaboli. Nam de Domino nostro scriptum est, Omnia per ipsum facta sunt. Quisquis ergo credit posse fieri aliquam creaturam, aut in melius, aut in deterius immutari, aut transformari in aliam speciem vel similitudinem, nisi ab ipso Creatore qui omnia fecit, & per quem omnia facta sunt, precul dubio in fide-

*lis est, & Pagano deterior.* 'Tis true indeed, the Pontifical Authors make a great stir in their Answers to this decree of the *Ancyran* Council; sometimes endeavouring to evade its force with their absurd interpretations, sometimes to throw dirt into the face of the Council, as if it were not to be regarded: But *Alciat* in his *Parerga* doth ingeniously confess, that in these their answers, *Nec Cælum, nec Terram attingunt*, they have neither head nor taylor. And which is more to be wondred at, *Martin Delrio* the Jesuite is in this point so ingenious, as to dissent from *Baronius*, who judgeth that this Council was held at *Rome*, under *Damascus*, in the dayes of *St. Hierome*: *Delrio* for sundry reasons, believing it to have been really held at *Ancyra*, the *Metropolis* of *Galatia*, according to the common assertion of those who collected the ancient Cannons.



Now this Decree of the *Ancyran* Council, was the more seasonable, in regard that a little before, *Manes* or *Manichæus* had spread abroad the Christian world, that old Heathenish Doctrine of the two Principles, one of good, and the other of evil: and it is remarkable, that Witches and *Manichæans* are coupled together, by the Emperours *Dioclesian* and *Maximian*, in their Rescript to *Julian* the Proconsul of *Africa*, de *Maleficis & Manichæis*, as it is cited out of the *Gregorian* Code by *Rufinus* in his Collation of the Jewish with the *Roman* Lawes. About a hundred years after, and somewhat more, *Triscillian* and his followers did in a great measure embrace the Doctrine of *Manes*; insomuch, that in the year five hundred sixty three, there was a Council held at *Bracara*, a town of *Gallicia* in *Spain*, against the *Triscillianists*. In the Decrees of this Council, *Manes* and the *Triscillian*



*Priscillian* are frequently joyned together, for their foolish conceits concerning the power of the Devil, or evil Principle; but especially they have one Decree, very considerable to our present purpose, wherein they anathematize all those, who believe that the Devil can make any Creature, or so much as raise storms and tempests by his own authority or power; the words are these, *Si quis credit, quod aliquantas in mundo creaturas Diabolus fecerit, & tonitrua, & fulgura, & tempestates, & siccites, ipse Diabolus sua autoritate faciat, sicut Priscillianus dixit, Anathema sit*: Wherefore if the Devil cannot raise thunder and lightning and tempests by his own power, he did no more in the case of *Job*, then *Eliab*, or any mortal man may do, when he receives a commission from God. Hence I infer, that the Doctrine of Witchcraft, magnifying the Diabolical Power beyond its due proportion

proportion, doth savour too rankly  
of *Priscillian* and *Manes*, and the  
Heathen world.

## CHAP. V.

*An Answer to their Argument  
who endeavour to prove there  
are Witches.*

**A**Nd now it is worth the while to  
consider, what these men can  
say for themselves, who so obstinate-  
ly maintain there are Witches. For  
they being on the affirmative part,  
are bound by the Lawes of disputa-  
tion, to prove what they affirm; and  
'tis sufficient for their adversaries to  
confute their proofs: But alas! these  
men are generally ignorant of the  
History of Ages that are gone and  
past, and of the Scriptures also, as to  
what concerns the question in hand.  
Wherefore

Wherefore they are wont to wave  
the arguments, and to cry out, this is a  
question not to be disputed on, in  
regard it is a matter of fact, and  
consequently the object of sense, not  
of reason. Thus when they are got  
to their Castle of defence, they make  
a great noise, and cry out upon the  
unreasonableness of those men, who  
will not believe what so many wor-  
shipful persons in the world have  
heard and seen. And what is that I  
e to pray? Why they have heard Trum-  
carpets sound, and Drums beat, when  
ate neither Trumpeter nor Drummer  
For have been near the place. They  
part have seen chairs and stools move up  
uta and down a room, when no body  
and toucht them, and many other things  
es to as strange. Thus will they tell sto-  
re of this nature from morning to  
the night if you please, though when  
and they have done, they say nothing to  
as to the purpose. For suppose that all  
nd these stories were unquestionably  
true,

*The Question of*

true, yet they would not suffice to prove Witchcraft. I confess indeed they would evince the being of Spirits, a thing which no wise man can deny, though he doth not believe it : For it is one thing to doubt, and another to deny. For my own part I firmly believe, there are many thousands of spirits, made of an incorporeal matter, too fine to be perceived by the senses of men. Nor will I gain-say the Authority of so many in the world, who affirm they have seen and heard the strange things which I just now mentioned; supposing that these spirits may often play mad pranks amongst us. But still I demand a reason, why I should believe that they do so, upon the account of a Contract made with any man or woman ; for till this is proved, the question of Witchcraft stands unconcerned.

Well

Well then, how do the affirmers of it go about to prove, that any man or woman is interested in these Devilish pranks? why truly by telling such stories as these; namely, that persons tormented by Devils, have fallen into their fits, at the sight, or upon the touch of suspected Witches: As also that persons thus tormented, have seen the suspected Witches in this or that place of a room, where no body else could see any thing at all; that the standers by, having stroke with Swords or Knives at the places where the Witches were said to be, the bewitched parties have cryed out, that the Witches were wounded in such and such parts of their bodies, though their bodies were then many miles distant; and that some immediately, going to their habitations to see, have found it true.

Now

Now here it is to be observed, that these kind of stories are far different from those which I said before did evince the being of Spirits; for they are attested by numerous authorities, and worthy of credit: But these are quite contrary, and are founded partly in the juggling delusions of confederated impostors, partly again in the errors or ridiculous mistakes of vulgar rumours. Just as the City of London, hath been confidently reported to be attempted with a Fire-ball, when a poor Link-boy knocking of his Link, had left part of its flames blazing in a door. Nevertheless, that I may not be too strict with my adversaries, and to do them a courtesie meerly for the disputation sake, I care not if I grant, that some of these stories are true, Namely, that there have been persons vexed by Devils at the sight, or upon the touch of suspected Witches, and quiet again when they

were

at were parted; for though I should  
 nt grant this, I see no reason yet to  
 d grant there are Witches, but rather  
 y to conclude, that these spirits, who  
 o-are so frolick and gamesome in do-  
 uting us mischief, when they perceive  
 re persons suspected to have set them  
 u-work, may on purpose so mannage  
 s, their malicious tricks, as to confirm  
 li-the suspition, promote the accusati-  
 s: on, procure the condemnation of  
 th these miserable wretches, and then  
 t-may count this the cream of their  
 a malicious jest, or the height of their  
 k, frolick, to see poor innocent people  
 in hang'd. Now this answer of mine,  
 not although it be needless, and ex-  
 es, *abundanti*, is far more easie and un-  
 rly constrained, then any thing that the  
 not contrary opinion shall answer to  
 ies those objections, which may be made  
 ve against that absurd and ridiculous  
 he conceit, of wounding the Witches  
 ed body at many miles distance.

Again



Again, they are wont to say, for the proof of Witchcraft, that immediately upon the threatening or cursing, used by this or that person, such or such an accident hath hapned to the party so threatned and cursed. Those men would do well to consider, that this world hath stood many thousands of years, and is of vast extent, containing many Countries or Nations full of men, and with diverse interests and passions; wherefore it is not to be wondered at, if there hath often hapned in it a notable concurrence of events. 'Tis certain, that poor old people when they are abused by the insulting petulancy of others, being unable to right themselves either by Law or at Combate, for want of money and strength of body, do often times vent the passion of their discontented souls in threats and curses. 'Tis also certain, that many men troubled with Diseases of the

head



fo head, or Diseases of the heart, do  
me seem to be in perfect health, and yet  
arl fall down dead on a sudden. Now  
uc if these two accidents should meet  
t together, I should see nothing but  
Fed what is natural, nor should I cry out  
on upon the Devil and Witchcraft.

oo But methinks I hear some men  
s object and say with a great deal of  
un vehemence and confidence; what  
an need there be any dispute about  
pa these stories, since parties themselves  
ro have confessed their own Witch-  
ne craft; and can there be any thing  
nt clearer then self-confession?

op To this I answer, that the wisest  
ful men in the world, may by imprison-  
ur ment and torture be brought to con-  
fess any thing, whether it be true or  
t false; as many miserable Creatures,  
o confessing themselves Witches, have  
he had their Confessions extorted from  
an them by such cursed means. Besides,  
ar I do not doubt, but some poor, silly,  
th melancholick old wretches, have  
ea  
F really

*The Question of*

really believed themselves Witches, and to be guilty of those actions, which not only their foolish neighbours, but worshipful men in the world have charged them with. Nor is it to be wondred at by any one that considers the strange effects of melancholly, especially if it hath been heightned by poverty, or want of good diet, by ignorance, solitariness, and old age: For that such kind of people take their very dreams to be real visions and truths, I am sure, not only by consequences drawn from their actions reported in our Books, but by the experience also of my own acquaintance. The truth is, want of knowledge in the Art of Physick makes men attribute unto Spirits meer natural distempers: Nay, Physitians themselves, who have excellently laboured in Anatomy and Chymistry, perhaps have added little or nothing to the Diagnostick part of Diseases, so happily

begun

s, begun by *Hippocrates* : Hence it is,  
s, that we are still in the dark as to the  
n- abstruser distempers of humane bo-  
e dies, especially such as arise from  
n. melancholly; which are of so many  
y sorts, and have such wonderfull  
ts effects, that whosoever should right-  
ly describe them, and make them  
nt plainly manifest, he would discover  
i- into us an unknown world, full of  
d unheard of prodigious monsters.

co Thus I have sufficiently answered  
e, the most material objections, not  
yn thinking it worth the while to insist  
in upon every trifle, such as this is;  
of why do not you believe that which  
tho many thousands of wise men in  
of the world have believed? Sure they  
to could not all be deceived : As if a  
man did not trumpet forth his own  
nolly, by such an argument, when  
a the various Religions that have  
ve been in the world, are more than  
g enough to convince one, how ab-  
lyfurd and ridiculous the wisest of

men are in matters of Opinion or Belief.

## CHAP. VI.

*How the Opinion of Witches came at first into the World.*

**B**Y this time methinks I cannot chuse but wonder at the large spreading of this foolish Opinion amongst men, and its taking such deep root in their minds : But then again, I cease to wonder when I consider with my self, that some men are Knaves, others are Fools, and that all men have fear implanted in them by Nature, the very strongest of all their passions ; for although it be an impious saying, and irrational that fear was the first thing which brought Gods into the world, yet I am apt to believe, it first of all brought

brought in these omnipotent Devils, that contract with Witches : For melanchollick persons being exceeding timorous by Nature, and of exceeding strong imaginations, upon the seeing or hearing of any frightful thing are very prone unto troublesome dreams, and apt to create strange apparitions in their own brains ; which dreams and apparitions, no man in the world shall perswade them to the contrary, but that they are real truths, especially if their melancholly be excessive, and border upon madness : Add hereunto, that other men not addicted to melancholly, may upon sundry occasions meet with apparitions ; namely, sometimes when they are sick of Feavers, sometimes when their minds have been possessed, and their imaginations wrought upon by frightful stories ; and sometimes again, when their eyes being weak, they walk in a thick air towards evening

F 3

*The Question of*

evening by the water side. Not to mention those disturbances which may arise in mens fancies from an inordinate diet, either in quantity or quallity, and from sundry other irregularities, it being easie for a man to be troubled with the Night-mare before he shall be able to get fast asleep, if he goeth into a cold bed when his body is stiff with cold.

Now that these and many other like occasions did oftentimes present apparitions unto men, was well enough known unto those who governed the ancient world, especially the Eastern parts thereof, for they were wise Politicians, famous in their Generations, and very well experienced in the Nature of Man: wherefore knowing how furious and headstrong a Beast the Multitude is, not to be dealt with unless you come to it were on their blind side, that is unless you take them by the weakest part, and lay hold on their passions

tion of fear, (I say knowing this) they promoted these fears of the people, and improved them for the designs of Government. Hence it came to pass, that whatsoever was extraordinary in Nature, and apt to astonish, they ascribed unto these Apparitions or Spirits : Namely, in the starry Heavens, the Eclipses of the Sun and Moon, Thunder and Lightning in the Clouds, Pestilential seasons, and seasons of Famine here below, and also the most hideous of Diseases, whether they were strange kind of Tumours in the body, or Convulsion fits, or several sorts of madness, and the like : For the remedying of which disastrous accidents, and the taking away of their malignant effects, many Charms or Spells were ordained, many exorcising or conjuring prayers were invented ; In a word, many Religious Rites or Ceremonies of worship were instituted, with a world of va-

riety and fancy. The *Aegyptians*, that ancient and wise people, the very Fathers of learning, had a respect unto these kind of Spirits in their publick worship, as may be gathered from *Plutarch* in his Treatise concerning the decay of *Oracles*, where he brings in this consideration of their Religious Rites, as a probable argument, that they were the first Opiners of *Demons*; I mean, the first that brought in the Opinion of the existence of Devils.

In process of time, these actions of the Priests, and grand Politicians of the world, began to be imitated by private persons, not only men but women also, such as she was that dwelt at *Endor*; for what will not some attempt to do, when a necessitous poverty doth torment them with a greedy desire of gain? These kind of shirking people, a Generation of impudent Liars, Mountebanks in Divinity and Physick, have



all along pester'd the Ages in which they lived. *Hippocrates* treating *πνελ' ἱερῆς νόσου*, or the Falling Sickneſs, hath excellently well deſcribed the knaviſh impoſtures of ſome in his times, who to cloak their ignorance of that Diſeaſe, pretended it came immediately from the hand of God, and therefore was to be cured with certain expiations and charms. Theſe men, he ſaith, had nothing but God in their mouths, and yet notwithstanding this holineſs, they baſely deluded the people with Magick cheats : So alſo did the Heathen Divines, I mean their pretended Phyloſophers, men full of words and beards, who for the love of gain, and a croud of Diſciples, would frequently make ſhew of I know not what ſublime kind of knowledge, and intimate acquaintance with the Deity, by vertue whereof, they would undertake to charm and exorcife the evil ſpirits. *Lucian* in his Dialogue,

Dialogue, Entituled *οἱ λοῦδοι*, lovers of lyes, makes very good sport with these kind of knaves.

Now when Hunger and Covetousness had engaged private persons, in such kind of actions as the Priests were engaged in out of policy, they not enduring to see their Office invaded, did declare unto the World, That all such as invaded sacred things, contrary to the due Rites and Ceremonies, were so far from any Communion with the Gods, that they were rather abandoned by them, and exposed unto the society of evil Spirits; by which Conversation they became full of malice, and all sorts of vice and mischief, like unto the Devils with whom they conversed; for that this was the assertion of the ancient *Chaldean* Priests, is evident in that Treatise of *Jamblichus*, which treats of the mysteries of the *Egyptians*, *Chaldeans* and *Assyrians*.  
And

And thus I suppose I have given a true account of the rise and origine of Witchcraft.

But howsoever this opinion of Witches might probably take its first rise in the Eastern parts, it quickly also came into the West, and there at length it very much prevailed, by reason of the *Platonick* Phylosophers: For these men being addicted unto Fabling and Allegorizing, became so vain, as to turn, by an overweening credulity, their Fables and Metaphors into reality. I confess this Doctrine of theirs, that Knowledge and Vertue are the two things which purifie the Soul of man, and bring it into a God-like perfection, is praise-worthy; As also on the contrary, that Vice and ignorance corrupt men with a Diabolical and Bestial pravity: Nevertheless 'tis not to be endured, that such similitudes as these, should be the ground of asserting some mens visions

visions and frequent conferences with the Gods, other mens associations and confederacy with Devils : For my part, I can see no difference between the actions of the Philosophical Heathen Priest, and the Magician or Witch, but only this, that the one had Law or Authority on his side, the other had not. This is so manifest, that *Valentinian* and *Valery*, though Christian Emperours, were fain to gratifie the greater part of their Subjects, being Heathens, by making a Law, wherein they did vindicate the Religion of their Ancestours, that is the Heathen, from the foul aspersion of Witchcraft. This Law may be found in the *Theodosian Code*, though it be left out in that of *Justinian*.

In a word, whosoever shall read the *Platonick* writings, he shall find them full of confident Discourse about that which they did not understand, concerning the Gods, Dæmons,

mons, and Spirits of men : Much do they talk of a Familiar Spirit which every man hath, calling it sometimes the *ὁ οικεῖος*, sometimes *ὁ συνων*, sometimes the *ὁ ἐπιτηδεύων ἡμᾶς δαίμων*. Nor is it to be wondred at, if Christian Authors have too much exceeded on such subjects; in regard 'tis well enough known how much the Primitive Christians admired the *Platonick* Sect. Nor is it unlikely, that in their frequent Exorcisings and Conjurations, they did but imitate the *Platonicks*, who themselves did therein but tread the steps of the ancient *Ægyptian* Priests : Amongst whom it was usual to Conjure the Devils with strange kind of threats, namely, that if they would not do as the Priests would have them, they would threaten to tear the Heavens asunder, and to reveal the secret of *Isis*, with other threats of the like Nature; as may be seen in the afore-said Treatise of *Jamblichus*.

CHAP.

## CHAP. VII.

*The Conclusion.*

**T**HUS I have in the first place shewn, that there is no such thing as a Witch in Scripture : Secondly, that it took its beginning from Heathen Fables. Thirdly, that it was afterwards improved by Papal impostures. In the fourth place, I have produced several arguments against the affirmers of Witchcraft. Fifthly, I have answered their Arguments to the contrary. Sixthly and lastly, I have endeavoured to shew by what means this Opinion of Witches came into the world ; all which I have handled succinctly, pointing as it were at the heads of things, and leaving it unto some abler pen, to handle this question  
more

more at large ; A thing which is very useful to be done; for if the Doctrine of Witchcraft should be carried up to a heighth, and the inquisition after it should be entrusted in the hands of Ambitious, Covetous, and malicious men, it would prove of far more fatal consequence unto the lives and safety of mankind, then that ancient Heathenish custome of Sacrificing men unto Idol Gods; insomuch, that we stand in need of another *Hercules liberator*, who as the former freed the world from humane Sacrifices, should in like manner travel from Country to Country, and by his all-commanding Authority, free it from this evil and base custome of torturing people to confess themselves Witches, and burning them after extorted Confessions. Surely, the blood of men ought not to be so cheap, nor so easily to be shed, by such who under the Name of God, do gratifie exorbitant

*The Question of*

exorbitant passions and selfish ends; for without question, under this side Heaven, there is nothing so sacred as the life of man, for the preservation whereof, all Policies or Forms of Government, all Laws and Magistrates, are most especially ordained: Wherefore I presume, that this discourse of mine, attempting to prove the vanity and impossibility of Witchcraft, is so far from any deserved censure and blame, that it rather deserves commendation and praise, if I can but in the least measure contribute to the saving of the lives of men.

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**B**Y way of Appendage to  
the preceding Discourse,  
I thought to have translated  
one of Lucian's Dialogues,  
called Lovers of Lyes; but  
being informed that it was  
already translated, I only or-  
dered the Book-seller to Re-  
print it : Nor can it chuse but  
please the Reader, to see that  
the World is the same world  
still; and that fifteen hundred  
years ago, men had the same  
humours and thoughts, in re-  
lation to the question in hand;  
as they have now adayes :

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For

For between some men now  
alive, and those whom the  
incomparable wit describes  
in his Ingenious Dialogue,  
there is no difference to be  
perceived, but only this, that  
they in the Dialogue did  
wear long beards, whereas  
now 'tis the fashion to cut the  
beard off, or at least to cut it  
very short.

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ΦΙΛΟΨΕΥΔΕΙΣ

*Lovers of LIES :*

A DIALOGUE

made by the Famous

LUCIAN.

*The Speakers, Tychiades and  
Philocles.*

*Tychiades.* CAN you tell me the reason, *Philocles*, why men often desire to lye, and delight not only to speak fictions themselves, but give busie attention to others who do?

*Philocles.* There be many reasons, *Tychiades*, which compell some men to speak untruths, because they see it is profitable.

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*Tychiades.*

*Tychiades.* This is nothing to the purpose. My question concern'd not them who lye for profit : for such deserve pardon, and some praise, who have thereby defeated their enemies, and used it as a preservative against dangers ; like *Ulysses*, who by such slights secured his own life, and the return of his companions. But I now speak of those, who prefer the very Lye before Truth, and take pleasure to busie themselves in Fables, without any necessary judgment. I would fain know what motives such men have to do so.

*Philocles.* Have you met with any born with such a natural love to lying?

*Tychiades.* There are many such.

*Philocles.* What other motive can they have not to speak truth, but their madness ? Else certainly, they would never prefer the worst thing before the best.

*Tychiades*

*Tychiades.* This is nothing; since I can show you many of great discretion and wisdom in other things, who yet are Captives to this delusion, and love of lyes. Nor am I a little troubled to see men of excellent judgement in other things, take delight to deceive themselves and others. You cannot but know those Ancients better then I, *Herodotus*, *Ctesias* the *Cnidian*, and the Poets before them, *Homer* especially; All men of great name, whose writings are stored with fictions. So that they not only deceived their hearers then, but have conveyd their lies to us also in a preserved succession of excellent Poetry and Verses. I cannot, therefore, but blush for them, as often as they speak of a Schisme in Heaven, of *Fromethews* chains, the Gyants Insurrection, and the whole Tragedy of Hell. How *Jupiter*, also, for love became a Bull or Swan; and how a woman was transform'd into a Fowl

or Bear. Besides their *Pegasus's*, *Chymara's*, *Gorgon's*, *Cyclop's*, and the like strange prodigious fables, fit only to recreate the minds of Children, who yet fear Goblins, and Fayries. But these are things tolerable in Poets. How ridiculous is it that whole Cities and Nations should unanimously agree in a publick lye? Thus the *Cretans* are not ashamed to show *Jupiters Tomb*. The *Athenians* say, that *Erichonius* grew from the earth; and that the first people of *Attica* sprung from thence, like Coleworts. Yet these speak much modestlier then the *Thebans*, who derive themselves from a Serpents teeth sown. Yet he who takes not such ridiculous fictions for true, but upon discreet examination thinks it proper only for a *Coræbus*, or *Margites*, to believe that *Triptolemus* was carried through the Air by winged Dragons; or that *Pan* came assistant to

the

by the Greeks from *Arcadia* into *Marathon*; or that *Orithyia* was ravish'd by *Boreas*; is held irreligious and foolish, for dissenting from such clear and evident truths. So powerful is a received lye.

*Philocles*. Yet both Poets, *Tychiades*, and Cities are thus excusable, that the one mingle fictions with their writings, the better to take their readers. The *Athenians*, *Thebans*, and other Countries, make their beginnings more majestick, from such fabulous Originals. Besides, should all fiction be banish'd *Greece*, how many reporters would dye of Famine? Since none there are patient to hear truth spoken gratis. In my judgment, therefore, they who delight in lyes, for no other reason, but because they are lyes, are most deservedly to be laugh'd at.

*Tychiades*. You say true. I now came from the learned *Eucrates*,

where I heard many things fabulous, and incredible ; or rather leaving them in the midst of their discourses, impatient of narrations so much beyond belief, like so many Hobgoblins they scared me away with their prodigies and wonders.

*Philocles.* *Eucrates, Tychiades*, is a man of credit, nor can I believe that one of so deep a beard, of the age of threescore, and of such continued study in Philosophy, should endure to hear another saign in his presence, much less that he should offer to saign himself.

*Tychiades.* You know not, my friend, what lyes he told, how constantly he affirmed them, and mingled Oathes with his fictions, and produced his children for witnesses. So that I looking upon him, thought variously ; sometimes that he was mad, and beside himself ; sometimes that being a cheater he had long scape't my discovery ; and had carried



ried about a contemptible Ape in a Lyons shape : so absurd were his discourses.

*Philocles.* In the name of *Vesta*, what were they, *Tychiades*? I long to know what cosenage he could disguise with so long a beard.

*Tychiades.* I usually, at other times, when I had leisure, *Tychiades*, visited him. But to day having occasion to speak with *Leontichus*, (who as you know, is my intimate friend) and being told by his boy, that he was early in the morning gone to visit *Eucrates*, who lay sick, as well to meet *Leontichus*, as to see him, ( of whose sickness I was till then ignorant ) I went thither, where I found not *Leontichus*, (who as they said, was newly departed) but a crowd of others; Among whom was *Cleodemus* the Peripatetic, *Dinomachus* the Stoick, and *Ion*; you know him; he that is so admired for *Plato's* discourses, as if he

he onely understood exactly his meaning, and were able to be his interpreter to others. You see what men I name to you ; All Sages, famed for vertue, heads of their several sects ; All venerable, and carrying an awfull terrour in their looks. There was present also *Antigonus* the Physitian, sent for, I suppose, out of necessity of the disease. Though *Eucrates* seemed to be much upon the recovery, and his sickness not dangerous. For the humour was again fallen into his feet. As soon as *Eucrates* saw me, remitting his voice, he feebly bad me sit down by him on the bed : whom, as I entred, I heard lowd and shrill. I very careful not to touch his feet, and using the accustomed complement, that I knew not of his sickness, but upon the first intimation came post, fate near him. The discourse of the company was concerning his disease, of which they had

in

in part already spoken; and were then going on, each severally to prescribe a several medicine, and cure. Take up from the ground, said *Cleodemus*, with your left hand the tooth of a weefil, so kill'd as I said before, bind it in a Lyons skin, newly flead, then wrap it about your leggs, and your pain will presently cease. 'Tis not in a Lyons skin, as I have heard, said *Dinomachus*, but in a Virgin Hindes skin unbuckt; And so the receipt is more probable: For a Deer is swift, and most strong of feet. A Lyon, indeed, is strong, and his fat, and right paw, and the stiff hairs of his beard are of great vertue, if one know how to apply them every one with his proper charm. But they promise small cure of the gout. I also, once thought, said *Cleodemus*, that a Stags skin was to be used for his fleetnesse; but since a certain wise *Lybian* hath me taught otherwise, and told me that

Lyons

Lyons are swifter then Bucks; for they, said he, catch these in hunting. The rest praised his reason, as well delivered by the *Lybian*. Then said I, do you think such diseases, as this, are cured by charms, or that an inward malady is eased by an outward spell? Whereat they smiled, and seemed much to condemn my silliness, as not knowing a thing so received, and not gainsaid, or disproved by any understanding man. *Antigonus* the Physitian seemed pleased with my question; who, it seems was formerly neglected in his offers to cure *Eucrates* by the prescriptions of his Art; which enjoyn'd him to abstain from wine, to eat herbs, and to study more remissly. *Cleodemus*, in the mean time, smiling, replied, saying, do you think it incredible, *Tychiades*, that such spells should be of power to cure diseases? I do, said I. Nor am I of so gross a sense, to believe that such outward receipts, which

for which have no affinity with the  
 springs and causes of the infirmity  
 within, should work, by charm, as  
 you pretend, or by Imposture; or  
 upon their bare application should  
 instill cures. A thing not to be ef-  
 fected, though one should bind six-  
 teen whole weefils in the *Nemean*  
*Lyons* skin. I have often seen a *Lyon*  
 halt, and go lame with pain in his  
 whole skin. You are a very puny,  
 said *Dinomachus*, and have not learnt  
 to know what power such spels have  
 over diseases. Nor seem to me to  
 understand the expulsion of periodi-  
 call feavers, the charming of Ser-  
 pents, and asswaging of botches, and  
 other things performed by every old  
 woman. All which being frequently  
 done, why should you think cures of  
 this nature impossible? You pile too  
 much, *Dinomachus*, said I, and ac-  
 cording to the proverb, drive out  
 one nail with another. Nor doth it  
 appear, that the things you speak of,  
 are

are by such power effected. If, therefore, you prove not to me first by reason, that 'tis naturally possible that a feaver, or blayn, should be frighted with a divine name, or barbarous spell, and thereupon forsake the place swoln, you have but hitherto utter'd old wives tales. Thus saying, said *Dinomachus*, you seem not to believe there are Gods; since you think it beyond the power of their names to work cures. Say not so, Good Sir, quoth I, for there may without impediment be Gods, and yet your prescriptions may be deceitful and false. I adore the Gods, and behold their cures, and recoveries of sick people by regular medicines and Physick. *Æsculapius*, and his followers heal'd the diseased by wholesome prescriptions, not by the application of Lyons and Weefils. Let him enjoy his opinion, said *Ion*, I will report to you a miraculous passage. When I was a Boy, about  
the

the age of fourteen years, one came and told my father, that *Midas* his Vinedresser, a stout industrious servant, about the time of full market lay stung of a Serpent, which presently gangren'd his leg. For as he was bending a vine, and winding it about a pole, the Snake crept to him, and biting him by the great toe, presently slipt away, and retired into a hole; Whereupon he cryed out, and was ready to expire with pain. In the close of the relation we saw *Midas* himself, brought by his fellow servants in a chair, swoln all over, discolour'd, in appearance rankled, and scarce able to breath. My father being much grieved, a certain friend of his, there present, said, Take courage, Sir, I will presently fetch a *Chaldean*, who shall cure him. Not to be tedious, the *Babylonian* came, restored *Midas*, and drew the venom from his body by a charm, and by the application of



of a stone, cut from the pillar of a deceased Virgin, to his feet; and, which is yet more. *Midas* rising from the chair, in which he was brought, went back into the field; so powerfull was the charm, and the stone taken from the tomb. Among his many other miracles, which he wrought, he went one morning early into a field, where having pronounced seven certain sacred names, taken out of an ancient book, and purged the place with brimstone, and taper, and walkt it thrice round, he assembled to him all the Serpents of the country: So that drawn by force of the charm came many Snakes, Aspes, Vipers, Efts, Dartars, Lizards and Toades; only one ancient Dragon was left behind, who for age, I believe, and not being able to crawle disobey'd the spell. Whereupon, all are not here, said the Magician, and presently selecting one of the youngest Serpents, sent



sent him Embassadour to the Dragon. Who not long after came also. When they were assembled, the *Babylonian* put upon them, and presently to our astonishment they were all burnt with his breath. Then said I, pray tell me *Ion*, did the young Serpent Embassadour lead the old, or did he support himself by a staff? You are merry, said *Cleodemus*. I was once as great an Infidel in these things as you are now, and saw no reason to believe them; yet when I beheld the *Barbarian* stranger fly, (who as they report came from the North) I was convinced into a belief against my inclination. For what should I do, when I saw him carried in the Air, walking upon the water, and in a slow and leisurely motion pass through the fire? But did you, said I, see a Northern man fly, or walk upon the water? Most certainly, replied he, stood with pumps, after the manner of his Country. I

H

forbear

forbear to speak of his smaller per-  
 formances, his infusion of love, ex-  
 pulsion of Devils, raising of the dead  
 long buried, publick presentment of  
*Hecate*, and drawing down the Moon  
 from Heaven. I will only report to  
 you what I saw him do for *Glaucias*,  
 the Son of *Anaxicles*. *Glaucias* not  
 sooner began to inherit his dead fa-  
 ther's estate, but he fell in love with  
*Chrysis*, *Demenetus* daughter. I was  
 Tutor to his studies. Who, had not  
 love diverted him, had by this time  
 learnt all the Peripatetick Sciences  
 since being but eighteen years old  
 he had already gone over the *Ana-  
 lyticks*, and past through *Aristotle*'s  
*Physicks* to the end. Thus perplexed  
 with love, he revealed himself to  
 me; who being his Tutor, as it be-  
 came me, brought this Northern Ma-  
 gician to him, hired for four Crowns  
 in hand (which were to buy things  
 for the sacrifice) and sixteen months  
 when *Glaucias* enjoy'd *Chrysis*. He  
 observin

er- observing the Moons increase, (the  
ex- proper time for such enchantments)  
eadnd having digged a hole in the  
t of house yard, about midnight, first  
oon all'd up to us *Anaxicles*, *Glaucias*  
t to rather, dead seven months before.  
ias. The old man stormed, and raged  
not his Sons love, but in conclusion  
fa- gave license to his affection. Next,  
ithe raised up *Hecate*, who brought  
wa- *Serberus* with her. Then he call'd  
not down the Moon. a various spectacle,  
imey reason of her diverse appearances;  
cesnd changes. For first she resembl'd  
oldn countenance a woman, then she  
na- was transform'd into a beautiful  
tle Cow, then into a little dog. After  
ex- his, fashioning a little *Cupid* of Clay,  
t Go, said he, and fetch *Chrysis* hither.  
be The Clay presently flew away, and  
Ma- shortly after she came and knockt at  
whe door, and at her first entrance  
ng embraced *Glaucias*, show'd her self  
or distractedly enamour'd, and accom-  
panied him till we heard the Cocks  
in

crow. Then the Moon flew to Heaven, *Hecate* sunk into the earth, the Apparitions vanished; and we about day break let *Chrysis* depart. Had you seen this, *Tychiades*, you would not long distrust the force of charms. You say well, said I, I would indeed believe this, had I seen it. But am otherwise to be pardon'd, for at such visions I be not as quick-sighted as you. As for the *Chrysis* you speak of, I know her to be a easie amorous woman. Nor do I perceive any need why you should employ an earthen Embassadour to her, or trouble a Magician from the North, or the Moon, for the affection of one whom for twenty drachms you may draw as far as the North pole, being a woman so readily prepared to meet your Incantations: Though she be thus unlike your apparitions. For they (as you report) at the sound of Brass, or Iron vanish: But she no sooner hears

ver, but she runs to the sound. Besides, I cannot but wonder at the Magician, that being able to inforce love towards himself in the women of greatest wealth, and thereby draw whole talents from them, he should for the inconsiderable price of four Crowns procure affection for *Glaucias*. 'Tis folly in you, said *Ion*, to believe nothing. I would fain ask you, what you think of them who have deliver'd Dæmoniacs from their possessions, and have evidently charm'd forth their Devils. I need not tell you how many the *Syrian*, who came from *Palestine*, a man skill'd in such Arts, hath restored after they have fall'n down *Lunatick*, stared with their eyes, and foamed at mouth, and hath sent them away cured, and releas'd them, for great sums, of their distempers. For standing by them as they lye, he asks the evil spirit from whence he entred into the body.

The poorest person, mean time, is speechless, and the Devil replying in *Greek*, or some barbarous Language, tells from whence he is, and how he entred the man; whereupon he by adjuration and threats, if he offered to disobey, casts him out. I saw a Devil cast out black, and of the colour of soot. No marvelle *Ion*, said I, that you saw such visions; *Plato* the father of your sect hath taught you to see *Ideas*, a spectacle too refined, and subtle, for our dull sense. Many others, as well as you, *Ion*, said *Eucrates*, have met with Devils, some by night, others by day; I have, not once, but a thousand times seen such *Spectrums*; and was at first frighted with them; but custome hath at length made them not strange, or unfamiliar; especially since an *Arabian* gave me a ring, made of the iron taken from a cross, and taught me an ambiguous, diverse sensed charm, unless you refuse

is to give credit to me also *Tychiades*.  
 ing How can I choofe, faid I, but believe  
 an- *Eucrates*, the fon of *Dino*, efpecially  
 nd being fo wife a man, and having the  
 son freedom to fpeak what you please  
 he with authority in your own houfe?  
 ut. Hear fome paffages of a ftatue of  
 k mine, then faid *Eucrates*, which  
 No nightly appears to all my family,  
 aw both men and maids, who can wit-  
 our nefs fo much to you, as well as I. Of  
 e which of your Statues, faid I? Did  
 for you not obferve at your entrance,  
 f as faid he, a fair Statue ftanding in my  
 net Hall, the work of *Demetrius*, the  
 ers Statuarie. Do you mean the Quoiter,  
 u. faid I, who ftands wryed in a  
 nd Gelfure ready to deliver, with his  
 ut quoit hand reverft, and one knee  
 em bent, as if he meant to vary pofture,  
 al and rife with his throw? Not him,  
 g. faid he; the Quoiter you fpeak of  
 fs is one of *Myrons* pieces. Nor do I  
 di mean the fair Statue next to him,  
 n filleted about the head with a bend;

which is a piece of *Polydorus's*. You are also to pass over those which stand on the right hand as you enter; among whom are the Tyrant slayers, carved by *Critias Naxos*. Did you not mark the statue by the conveyance of water, with the big belly, bald, halnaked, part of the hairs of his beard pluckt off, of huge sinews, and every way resembling a man? *I* mean *Felichus*, he who is so like a *Corinthian* Captain. *I* saw such a one, said *I*, on the right hand of *Saturn*, having a wither'd wreath, and fillet on his head, and guilt plates on his breast; *I*, said *Eurates*, caused them to be guilt, after he had, in three dayes cured me of a desperate feaver. Was the famous *Felichus*, then, a Physitian, said *I*? He is now, and take heed how you scoff at him, said *Eurates*; least he shortly take revenge of you. *I* know the power of the Statue you laugh at; do you think he cannot as well inflict a fever,



ver, as expell one? Be so powerful a  
 Statue, propitious, and merciful to  
 me, said I : pray, what else have  
 your family seen him do? As soon  
 as it begins to be night, said he, de-  
 scending from his Pedestall, he walks  
 round the house; all my servants  
 have often met him singing : he  
 hurts none that give him way, but  
 passeth by them without distur-  
 bance; he washeth himself much,  
 and playes all night, as we guess by  
 the noise of the water. Consider,  
 said I, whether your Statue be *Pe-  
 ricles*, or *Talus* the *Cretan*, who  
 lived with *Minos*, whose brazen  
 Statue was Centinel and guardian  
 of the Country. Were he not made  
 of Copper, but wood, I should pro-  
 bably think he were not the work-  
 manship of *Demetrius*, but one of  
*Dædalus* motions. For you say, he  
 frequently walks from his Basis. Be-  
 ware, *Tychiades*, said he, you be not  
 hereafter sorry for your flouts. I  
 could

could tell you what he suffer'd who stole the farthings, which we every New Moon offer to him. The punishment of such a sacrilege must needs be direful, said *Ion*. Pray what was it *Eucrates*? I desire to hear, how incredulous soever *Tychiades* be. Many farthings, said he, lay at his feet, and some other Silver coyns were fastened with wax to his knees, Besides diverse Silver Plates, offer'd to him by the devotion and gratitude of those whom he had recovered from feavers. A servant of mine, a *Lybian*, one of my Grooms, perceiving the Statue one night absent, adventured to steal his Oblations. Observe how *Pelichus*, finding himself at his return robbed, revenged himself, and bewrayed the thief: Who all night walkt up and down the Hall in a Circle, unable, like one faln into a Labyrinth to get out; till next morning he was apprehended with his stealths about him, and pro-

proportionably whipt. Nor did he live long after, but dyed miserably, beaten every night, as he said, and confirm'd it with the marks seen in his body next day. Now, if please you, *Tychiades*, said *Eucrates*, laugh at *Pelichus*, and me, for a Doter of *Mino's* time. Certainly *Eucrates*, said I, as long as Brass is Brass, and your statue but the creature of *Demetrius*, the *Alopecian*, who carved not Gods, but men, I shall not fear the image of your *Pelichus*, nor much care for the threats of the original, were he alive. Here *Antigonus*, the Physitian, seconding him said, I, *Eucrates*, have also a brazen *Hippocrates*, about a cubit long, which, as soon as the Candles are put out, walks circularly through all the house, making a noyse, overturning boxes, compounding medicines, and flinging open doors; especially if we omit to pay him his yearly sacrifice. Dost *Hippocrates* the Physitian, then require

require to be sacrificed to, said I, and take it ill if he be not feasted with Oblations at his set times? Methinks 'twere honour enough to pour wine to him, or crown him with Garlands. Hear another passage, said *Eucrates*, which I with many other witnesses saw about five years past. One harvest time, having dispatcht my reapers about noon into the field, I solitarily retired my self into a wood, to weigh and consider of some things. Where, at my first entrance, I heard the howling of dogs, which I imagined to be my Son *Manson*, going then abroad, as his manner is, with his Companions to sport themselves, and hunt. But 'twas otherwise: for presently after followed an Earthquake, and a hideous bel-  
lowing like thunder. After this I saw a woman coming towards me of horrible aspect, and near half a furlong tall, having in her left hand a Torch, in her right a Sword, at least  
twenty

twenty cubits long. She had downward feet like a Serpent, upwards in the horreur of her countenance and visage, she resembled a Gorgon; having Snakes for hair, which partly twind about her neck, others hung loose on her shoulders. See, my good friends, said *Eucrates*, how I yet tremble to tell the story; and withall show'd us the hairs on his armes stiff, and erected with fear. *Ion*, all the while and *Dinomachus* and *Cleodemus*, ancient men, gave him serious attention, as if drawn by the nose, and exprest a silent adoration of the incredible *Colossus*-half-furlong-woman, Gyant-like Hobgoblin. But I consider'd with my self, that such men as they, who read wisdom to young schollars, and were generally admired, differ'd only from children in their gray hairs and long beards, and were in all things else more easie to be deceived then they. Here *Dinomachus* put in, and said, pray tell me

me, *Eucrates*, of what size and bigness were her hounds? Bigger then *Indian* Elephants, replied he, and alike black, their skin as rough, squalid and fowl. I, when I saw them, stood still, and withall turn'd the seal of the ring which the *Arabian* gave me to the inside of my finger. Whereupon *Hecate* striking the ground with her serpentine feet, made a great cleft, which reacht to Hell, into which she sunk by degrees. I assuming courage, and taking hold of a neighbouring tree, least astonisht with the darkness I should chance to fall in headlong, lookt in, and saw all the things of Hell; the burning Lake of *Phlegeton*, *Cerberus*, and Ghosts; some of which I knew, especially my father, whom I saw in the very garments we buried him. Pray, *Eucrates* said *Ion*, what did the souls departed do? What should they do, answer'd he, but converse in companies and societies with their

their friends, and Allies, in the Daffodil mead? Henceforth, then said *Ion*, let the followers of *Epicurus* urge arguments against *Plato*, and his discourses of the soul. But did you not see *Socrates* and *Plato* among the dead? *Socrates*, replied he, *I* saw, but not more clearly then to guesse at him by his baldness and strutting belly. *Plato* *I* knew not, nor is't fit *I* speak more then truth to my friends. After *I* had taken an exact and universal survey of things, the vault closed, and some of my servants, of which my man *Pyrrhias* here was one, came thither to seek me before 'twas quite shut. Speak *Pyrrhias*, do *I* say true? Most true, by *Jupiter*, Sir, said the fellow, for *I* my self heard the barking of the dogs through the Cave, and saw the flashes of the Torch. Here *I* smiled to hear the howling, and flames put in by the witness. You have seen nothing strange, said *Gleodemus*, or  
what

what hath not been seen by others. For *I*, in my sickness, not long since, saw the like apparition. At which time *Antigonus* here visited me, and gave me seven dayes Physick for a Feaver, more hot and violent then fire. One day all left the room, shut the door, and stay'd without, by your prescription, *Antigonus*; if perchance solitariness might entice me into a slumber. But *I*, lying awake, saw a goodly youth approach me, clothed in white; who after he had raised me, lead me through such another cleft down to Hell; as *I* presently perceived, when *I* beheld *Tantalus*, *Tytius* and *Sisyphus*. What need *I* report to you the rest? Briefly, *I* was brought to a Tribunal, where were present *Æacus*, *Charon*, the Destinies and Furies. Where also one sat as King, who seemed to be *Pluto*, by his reading of a Catalogue of their names who were to dye, and had already out-lived their

limi-



limited time. The young man brought me, and presented me to him. But *Pluto* much displeased, said to him, his thread is not yet quite spun, let him therefore depart again. And fetch *Demylus* the Bra-  
sier, who hath exceeded his distaff. Whereupon I joyfully return'd, re-  
lease of my feaver, and told all my neighbours, that *Demylus* was short-  
ly to dye. Who then also lay sick, as 'twas reported. And shortly after  
we heard the cries of them that la-  
mented his death. What miracle is this? Said *Antigonus*. I knew one, who after he had been buried twen-  
ty dayes, rose again: For I gave him  
Physick before his death, and after  
his resurrection. Methinks, said I,  
in twenty dayes his body should pu-  
trifie or perish with famine. Unless  
you administered to an *Epimenides*.  
As we thus discours'd, came in *Eucra-  
tes* Sons from exercise. One a grown  
youth, the other about the age of  
fifteen.

fifteen; Who having saluted us, sat down upon the bed by their father; and a chair was brought for me. Here *Eucrates* taking fresh hint from the presence of his Sons, said, so may I have Comfort of these two, (and laid his hands on them) as that which I shall now tell you *Tychiades* is true. 'Tis well known how dearly I lov'd my wife, the mother of these, of happy memory; which I express'd both in my carriage to her while she lived, and after her death: For I burnt with her, her whole wardrobe, and the garments she most delighted in when she lived. The seventh day after her funeral, I lay in this bed, as I do now, having abated my sorrow. And silently reading to my self *Plato's* little tract of the soul, *Demonete* entred, and sat down by me, as *Eucratides* (pointing to his younger Son) doth now. The boy childishly trembled, and waxt pale at the narration. I, proceeded.

at needed *Eucrates*, as soon as I beheld  
 r; her, imbraced her and sobbingly shed  
 e. tears. She permitted me not to weep,  
 m but blamed me, that after all my o-  
 so ther expressions of affection to her, I  
 o, had not burnt one of her guilt pan-  
 at toffles, which, she said, was fallen  
 les down behind a chest; which we not  
 r- finding, cast only the other into the  
 of funeral pile. As we thus talkt, an  
 n I unhappy dog which I loved, lying  
 er upon the bed barkt, at which sound  
 h; she vanisht. Afterwards we found  
 ole the slipper under the Chest, and  
 oft burnt it. Can you still doubt *Tychi-*  
 he ades, of truths so manifest, and every  
 ay day apparent? By *Jove*, said I, they  
 a- deserve to be clapt with a guilt San-  
 d- dal, like children, who do not be-  
 of lieve you, or impudently question  
 te the truth. Here *Arignotus*, the *Py-*  
 nt- *thagorean*, entred, a man of long hair,  
 w. and venerable aspect. You know  
 nd he is famous for his wisdom, and  
 ro- Surnamed the Sacred. I was some-  
 ed.

thing relieved with his sight, and according to the Proverb, thought I had now got an Axe against lies. For certainly, said I to my self, this wise man will stop their mouthes from reporting any more such prodigies. In a word, I thought fortune had unexpectedly sent some God to my succour. He sitting down in a place which *Cleodemus* resigned to him, first enquired of *Eucrates* his disease, and being informed how he did, askt us what we discours'd of; for as I entred, said he, methought I heard you busied in an excellent subject. We were perswading this man of Adamant, said *Eucrates*, pointing at me, to believe there were Devils. And that the shades and Souls of men departed, did wander up and down the earth, and appear to whom they pleased. I could not choose but blush, and fix my look to the ground, out of reverence to *Arignotus*. Perchance *Eucrates*, said he,

he, *Tychiades* holds that their Souls only do walk who dyed violently, namely such as were strangled, beheaded, crucified, or the like; and that those who dye naturally walk not. If this be his opinion, he is not to be blamed. No such matter, replied *Dinomachus*, he neither holds that there are such things, or that they were ever seen. How say you Sir, said *Arignotus*, looking frowningly upon me, do you deny such apparitions as are visible to all? You must pardon my infidelity, said I, who never saw any. If I had, I should believe as you do. If ever you go to *Corinth*, said he, ask for the house of *Eubatides*, and when 'tis shown you, by the *Craneum*, enter, and tell *Tibius* the Porter, you desire to see the place from whence *Arignotus* the *Pythagorean* conjured away the Devil, and rendred the house habitable. May we request the whole story? Replied *Eucrates*.

The house, said he, being haunted, was of a long time undwelt in. If any did adventure to inhabit it, they were scared, and persecuted away by a horrid and dismal Apparition; so that it began to fall to ruine, and the roof to drop; nor had any man the courage to enter into it. When *I* heard hereof, carrying with me certain *Ægyptian* Books (of which *I* have store upon such Arguments) *I* went to the house about the first sleep, much dissuaded, and almost violently restrained by mine Host, after he knew whither *I* meant to go; verily supposing *I* went to my destruction. Notwithstanding, *I* taking a Taper with me entred the house alone, and placing the link in the great hall, and my self on the floor, read silently to my self. In comes the Devil, thinking he was to deal with some vulgar fellow, and hoping to fright me like others. A rough, shaggy fiend, and blacker then darkness

it

it self. At his first appearance he try-  
ed, by making an orbicular assault,  
to vanquish me, and sometimes  
turn'd himself into a dog, then into  
a Bull, lastly into a Lyon. But *I* hav-  
ing a direful Spell in readines, which  
*I* pronounced in the *Ægyptick*  
tongue, charm'd him back into a  
dark corner of the house. And hav-  
ing well observed the place where  
he sunk, *I* left speaking. In the  
morning, after every bodies despair,  
who thought to find me slain, like  
others, *I*, against the expectation,  
came forth and went to *Eubatides*;  
And told him the glad news, that  
he might safely inhabit his house,  
which was now purged and freed  
from Devils. Withall taking him,  
and many others (who followed out  
of curiosity) along with me to the  
place where *I* saw the fiend vanish,  
*I* commanded it to be digged with  
pickaxes and spades. We had not  
digged above a yard deep, but we

found a dead man, consumed, and  
 and nothing left to represent him but  
 the Skeleton, which we took up  
 and buried. And from that time the  
 house ceased to be molested with  
 visions. When *Arignotus* had finish'd  
 his narration, being a man of pro-  
 digious wisdom, and generally re-  
 verenced, there were not any of the  
 company who did not condemn me  
 of stupidity for being incredulous.  
 Nevertheless, *I* neither daunted  
 with his beard, nor their opinion of  
 him, said, can such a man as you,  
*Arignotus*, from whom alone *I* ho-  
 ped to hear the truth, be fraught  
 also with fumes and phantasmes?  
 you have verified the Proverb, *I*  
*have found coales for treasure*. If,  
 said, *Arignotus*, you neither believe  
 me, nor *Dinomachus*, nor *Cleodemus*,  
 nor *Eucrates*, whom can you produce  
 more Authentick to disprove us? A  
 man much admired, said *I*, *Democri-*  
*tes the Abderite*. Who was so final-  
 ly



ly perswaded of such fictions, that  
 shutting himself up in a monument  
 without the City, he there lived,  
 wrot, and composed nights and days.  
 And when certain boys, desirous to  
 scare and fright him, arrayed them-  
 selves like Ghosts in black Garments,  
 and wearing counterfeite vizards on  
 their heads, surrounded him, and  
 frequently skipt about him, he nei-  
 ther feared their disguises, nor at all  
 regarded them, but wrot on, and bid  
 them cease to play the fools. So firm-  
 ly did he believe, that Souls were no-  
 thing after their departure from the  
 body. Certainly, replied *Eucrates*,  
*Democritus* was the verier fool to  
 think so. I will therefore report one  
 story more, in which I my self was an  
 Actor, and took it not up upon rela-  
 tion. Perchance when you hear it,  
*Tychiades*, the truth of the narration  
 will convince you. When I lived in  
*Egypt*, yet a boy, sent thither by my  
 father, to learn their Arts, I had a  
 desire

desire to sail to *Coptus*, and from thence to hear the famous *Memnon* sound at the rising of the Sun. Whom I heard, not as others ordinarily do, yield an insignificant sound; but *Memnon* himself utter'd Oracles to me, and open'd his mouth in seven verses. Which, but that I should digress, I would repeat to you. As we were at Sea, there sayled in company with us a certain holy Priest of *Memphis*, admired for his wisdom, and skill'd in all the learning of the *Aegyptians*. He was said to have lived 320 years in a Cave under ground, and there to have learnt Magick of *Isis*. You mean my Tutor *Pancrates*, replied *Arignotus*, he is a religious man, shaven, goes in linnen, is very learned, speaks *Greek* purely, is tall of stature, hath a bow nose, full lips, and small legs. The very same answer'd *Eucrates*. At first I knew not who he was. But when I saw him, after our arrival in the Port, among many

many other miracles which he wrought, ride upon Crocodiles, approach such cruel beasts, and they to reverence him, and wag their tayls, I guessed him to be some sacred person; And by degrees insinuated myself into his acquaintance and friendship. So that at length he revealed all his secrets and mysteries to me. To be short, he perswaded me to leave all my servants at *Memphis*, and to accompany him alone; who promised we should not want attendants. And from that time thus we lived. When we came into an Inn, he taking the bolt of the door, or a broom or bar, and clothing it, spoke a charm to it, and enabled it to go, and in all things to resemble a man. The thing going forth, would draw water, provide, and dress our supper, and diligently wait and attend upon us. After his business was done, he pronounced another charm, and turn'd the broom into a broom again, and

and the pestle into a pestle. This was an Art, which though I labour'd much, I could not learn of him. For this was a mystery which he denyed me, though in all things else he were open. One day, hiding myself in a dark corner, I overheard his charm, which was but three syllables. He having appointed the bolt its business, went into the market. The next day, he having some other employment in the market, I taking the pestle, and apparelling it, in like manner pronounced the syllables, and bid it fetch me some water. When it had brought me a bason full, 'tis enough, said I, fetch no more, but be a pestle again. But it was so far from obeying me, that it ceast not to fetch water till it had overflown the room. I, much troubled at the accident, and fearing least if *Panocrates* should return (as he did) he would be much displeased, took an Axe and cut the pestle in two. Then both parts taking

king several buckets fetch water. And instead of one, I had two servants. In the mean time *Panocrates* came in, and perceiving what had happen'd, transform'd them into wood again, as they were before I utter'd the spell. Shortly after he secretly left me, and vanishing went I know not whither. And can you now said *Dinomachus*, make a man of a bolt? I have but one half of the Art replied he, nor am I able to return him into his former shape: if therefore, I once make him a water-bearer, we shall be driven from the house by a deluge. Will you old men, said I, never leave to speak monstrous fictions? if for no other reason, yet for these young boyes sakes, forbear your improbable and terrible narrations till some other time, least they be insensibly fill'd with uncouth affrightments and fables. Accustome them not to hear things which will make impressions,  
and

and trouble them all their life; make them start at every sound, and fill them with diverse superstitions. You do well, said *Eucrates*, to put me in mind of superstition. Pray what think you of Oracles, *Tychiades*, and Predictions and Prophecies, utter'd by people inspired, and heard from Curtains, or delivered in verse by a Virgin, which foretells things to come? Cannot these things fall under your belief neither? I forbear to tell you that I have a sacred ring whose seal bears the image of *Apollo*, and that the God himself frequently talks with me; least you should think I said this of my self, out of arrogance, I will only tell you what I saw and heard from *Amphilochus* at *Mil-lus*, who entertained me with a long discourse, and consulted the Oracle concerning my affairs. Next I will report to you what I saw at *Pergamus*, and heard at *Patara*. When I sail'd homeward from *Egypt*, being inform'd

inform'd that there was an open, infallible Oracle at *Mallus*, which verbatim gave clear answers to every mans inquiries, written in a note, and deliver'd to his Priest, I thought I should do well, as I say'd by, to try the Oracle, and consult the God concerning my future fortunes. I by this entrance perceiving that *Eucrates* was likely to lengthen his story, and that he had begun no very compendious discourse of Oracles, and not holding it fit to contradict them longer, leaving him sailing from *Ægypt* to *Mallus* (for I saw them discontented with my presence, as an opposer of their fictions) I will take my leave, said I, and go seek *Leontichus*; For I have urgent occasion to meet with him. You, who think humane passages not sufficient, have the liberty to call the Gods into your fabulous discourses. And having so said, I departed. They, glad of their freedom, in likelihood entertained and feasted themselves with impo-

stures. I, cloy'd with what *I* heard, am come to you *Philocles*, just like those who having drunk new wine, and swoln their belly, have need to vomit : *I* would give any money for a potion of oblivion to make me forget, and to wash away the mischievous remembrance of what *I* heard. Who still, methinks, see monsters, Devils, and *Hecates*.

*Philocles*. *I* also, suffer'd in your relations, *Tychiad*. For they say, that they not only grow distracted, and fear the water, who are bitten by mad dogs, but if the man bitten bite another, 'tis equal to the bite of a dog, and begets the like distemper : so you having been bitten by *Eucrates* fictions, have bitten me also, and filled my fancy with Devils.

*Tychiades*. However let us take courage, since we have an excellent Antidote to cure us, truth, and right reason: Which if we make our rule, we shall be troubled with no such empty and vain falsehoods.